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Harold Lambert

It is not surprising that the Churches
have been losing steadily in the cities [see p. 10].

A School For Bishops?

[see p. 14]

• **The Neglected Age Group!**

• **How Rough are the Rough Years?**

• **Teens and into the Twenties!**

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Education Reversed

Over the years, in my association with Camp DeWolfe, our diocesan youth center, I have been delighted many times by the observations and remarks of the younger Episcopalians of Long Island. I would like to share two of these occasions with you.

While teaching a course on the Sacraments, I had carefully repeated the Prayer Book definition several times — "an outward and visible sign of an inward and spiritual grace" — and explained in detail. "Now," I asked hopefully, "who can tell me what is the outward and visible sign of the Sacrament of Holy Matrimony?" There was a moment of deep thought and then a little girl waved her hand. "Children!" she replied enthusiastically.

The class seemingly agreed, and who could argue?

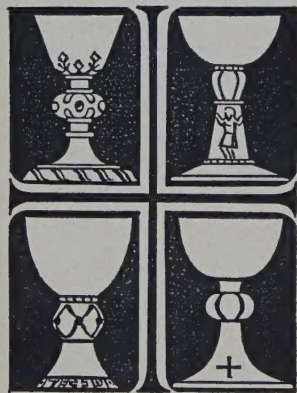
At a sunset service, a young priest announced he was continuing his series of talks on the saints with some words about "Saint Dorothy, the patron saint of gardeners." A girl close to where I was sitting whispered in an incredulous tone, "The patron saint of what?" The small son of a clergyman, well up on such matters, turned with obvious disdain and replied, "The patron saint of gardeners, stupid! Didn't you ever hear of gardening angels?"

And I realized my own education was only beginning.

(Rev.) GEORGE RAYMOND KEMP

Curate, Church of the Resurrection
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Shimer College

When I first opened your August 20th issue on Shimer College, I was rather dubious. I had the same fear of a denominational college as President Mullin stated, namely, that these institutions "risk becoming custodial institutions for the intellectually fragile or socially errant sons and daughters of Church members." I doubted also that a college so affiliated could maintain a real intellectual freedom. It hardly needs mentioning that these doubts were dispelled when I finished reading the articles.

The liberal arts college I attend maintains a loose association with both the Episcopal Church (Bishop Smith of Iowa is a trustee) and the United Church of Christ. The college does not strongly stress any denominational tie, however.

It is my growing conviction (in agreement with Mr. Mullin) that education *per se* is a much oversold commodity. Furthermore, the goal towards which this liberal arts education seems to aspire is to instill, among other things, at best a weak Christian morality or more frequently an atheistic humanism. The latter may seem a rather harsh indictment. It has been my experience, however, that a significant number of students hold this or a similar view. There is a

The Living Church

general unwillingness among many students (and this must to some degree reflect not a little faculty opinion) to take religion, and more specifically, Christianity, seriously. Their interest lies not with such outmoded ideas, but with pursuing new "gods."

Therefore, I congratulate and thank you for your coverage and the leaders of Shimer for the stimulation and confirmation that you and they have provided for one who is concerned with the goals of the modern liberal arts education.

WILLIAM H. PETERSEN
Junior, Grinnell College

Grinnell, Iowa

Meaning Understood

I served the Church for 27 years in China. "The Holy Catholic Church," as it is known in China and Japan, is a perfect name. I can assure you that the people . . . understood the meaning of the word Catholic.

Christians of all kinds attended the services in our concentration camp. I never heard one "protesting," much less making protests an article of faith. [It's] really silly when one gets down to values worth living and dying for.

Thank you for your efforts in defending the Faith.

ANNE M. GROFF

Washington Boro, Pa.

Provision for Ecumenicity

The proposal of the Committee on Approaches to Unity to change Canon 36 is in my opinion a sad step backward. This canon enables a bishop of our Church to give episcopal ordination to a minister of another Communion without requiring him to leave his present Church and become a minister of our Church. It has been used to give episcopal ordination to a professor in one of our seminaries, a chaplain in a university, and a few others. These ministers of other Communions who held the essentials of the Christian Faith had their Presbyterian, Methodist, or other ordination widened and deepened and made more universally acceptable in this way. Although this canon has not been widely used, it has been very useful in these few instances and is potentially an instrument for growing together and for providing an episcopally ordained ministry where we cannot and should not intrude a priest of our Church. We need such a provision for grassroots ecumenicity and ought not lightly to destroy it.

The Committee's proposal would destroy the usefulness of this canon by requiring all ordained under it to leave their present Church and become ministers of ours.

(Rev.) BRADFORD YOUNG

Manchester, N. H.

Lay Readers

Re canon on lay readers — your comments on this subject in the issue of August 27th interest me very keenly and prompt a response along a kindred line.

Sixty years ago I was appointed a lay reader and for some years considered my duties chiefly in reading the Bible selections for the day, and later in conducting the prayers — but in the presence of the rector.

I was instructed that the Declaration of Absolution was to be "said by the priest

alone" and this instruction I followed faithfully in services at home and in mission posts for many years.

However, there seemed to be a hiatus in the worship after the Confession which could be remedied by using the Collect for the 21st Sunday after Trinity: "Grant we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen."

I was told that the use of this prayer at this moment might be considered out of order and beyond my instructions. But it seems to me that the letter of the order has been kept, and a more complete, satisfying, spirit provided. Some application of the Canon may be appropriate, without being punctilious.

Perhaps the proper Commission will give the thought some attention.

ARTHUR E. BARLOW

Short Hills, N. J.

Your interesting editorial on lay readers in the issue of August 27th interests me from a historical standpoint. When was the canon on lay readers originally adopted, and when did the Church's licensing of lay readers commence?

I have the license dated May 9, 1878, which Bishop Howe of South Carolina issued to my late grandfather, Major Charles Edward Thomas. It is as follows, in the bishop's handwriting: "Diocese of South Carolina. May 9, 1878. I hereby license Mr. Charles E. Thomas to act as lay reader in the Church of St. Stephen, Ridgeway, under canons of the General Convention. [Signed] W.B.W.Howe, Bp.Dio.So.Ca."

CHARLES E. THOMAS

Greenville, S. C.

Editor's Comment: First legislation on lay readers was a canon of 1804 which provided that "no candidate for Holy Orders shall take upon him to perform devotional services in any church but by the permission of the bishop" etc. This canon was variously revised by succeeding Conventions but was not broadened to include others than candidates for Holy Orders until 1871. The 1871 canon included a provision from the former canon "he shall not, except in case of emergency, or peculiar expediency, perform any part of the service when a clergyman is present." In 1883 the lay reader was allowed to read the lessons in the presence of a clergyman and for the first time permitted to deliver "addresses, instructions, and exhortations" — but not sermons — in the absence of a clergyman if specially licensed thereto by the bishop. Later amendments brought the canon to its present form.

An 1878 license to a lay reader who was not a candidate for Holy Orders would be a fairly early example of the gradual expansion of the office. The first year for which national statistics on lay readers were compiled was 1884, in which there were 765.



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TALKS WITH TEACHERS

The Balanced Meal

It has been suggested that the Church school teacher, in preparing and teaching a lesson, is like the mother of a family who plans and serves each meal. The illustration is a good one for many reasons. There must be sustaining food, well prepared, well served, and suited to the needs of all. And it is consumed by a vigorous and hungry gathering, within an established relationship and habits.

There follows a comparison of the family meal, as prepared by the mother, with the Sunday session prepared by the teacher. Let us assume there are several children in the family.

(1) Something different. "We have been having the same thing recently," thinks Mother. "What can I cook that they would like for a change?"

A new procedure. We have been looking up the verses, then filling in the workbook. This time why not start with an open-end, problem story?

(2) Leftovers. Some good things from yesterday are in the icebox. These are not enough for the main meal, but they are still palatable.

Materials not used up last Sunday. The discussion, handwork, or theme was still in progress when we stopped; we barely touched on the point that I had thought out so well. We'll take that up — but not for the whole period.

(3) Meal-stretchers. "If there isn't enough of the meat, I'll add some macaroni, or rice, or spread it on toast."

Emergency materials. An anecdote, cartoon, drill, or review can be used if the planned lesson plays out too soon.

(4) Balance. There must be provision for all dietary needs of my family: the right amount of proteins, vitamins, carbohydrates.

More than one item in the lesson. There must be some devotions, some information, lore, or heritage, some application, service, or expression, some activity, some fun.

(5) Distinct courses. All may be put on the table, family style, but we eat the main dish first, then the dessert.

A sequence of events, clearly separate. "Now we will close our books and put them away. Now we will plan our project."

(6) One solid entree, the main course of the meal.

The story, problem, drill, review, or handwork which is to be our main "lesson" for the day. This is the substance of our aim.

(7) Good preparation, proper cooking and seasoning.

The day's session thoroughly prepared. It will be outlined, the small details added, the story or information mastered.

(8) Attractive service. A bit of parsley can be added, the salad nicely arranged.

Good presentation, interests shared, little touches.

(9) Staple things, but also something new. *The familiar class ways, but a surprise*

promised. "Today we are going to do something different. . . ."

(10) At the eating of the meal, some definite conduct expected. We come when called, we are in our places, we say our grace. We expect each one to have good table manners — to pass things, to be thoughtful of the others, to be cheerful, not to interrupt. We are learning to live together.

A standard of behavior. We are never tardy. We don't do certain things in our class! We are courteous and helpful. This is part of our lesson in Christian living.

(11) Conduct at the end of the meal. No one leaves until the meal is over. We decide who is to wash the dishes.

Our class leaves a neat room. We assign someone to pick up and put away.

There you have comparison. Does it motivate any teacher reading this to prepare better, with more ingenuity? You have your little family (your class) to be fed. Instead of letting it become a drudgery and an annoyance, why not develop a habit of looking ahead, and of thoughtful preparation every week?

A personal note: This column was started, at the request of Mr. Peter Day, with its first appearance in September, 1944. It has appeared, with few exceptions, every two weeks in THE LIVING CHURCH since then. This writing starts the 18th year. Some of this material has been reprinted in my two books: *It's Fun to Teach* (Morehouse, 1949), and *The Ladder of Learning* (Seabury, 1960). Now and then I hear from a reader, but on the whole I never know if this is read. I hear of some who clip and file it. I have been told that during these 17 years the column has reflected in popular form the changing and emerging purposes of Christian education in our Church.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

September

17. Church of St. Anthony of Padua, Hackensack, N. J.; Trinity, Independence, Mo.; Church of the Redeemer, Chicago, Ill.
18. St. Paul's, Grand Rapids, Mich.; Holy Trinity, Valley Stream, N. Y.
19. —
29. St. Mary's, Robinson, Ill.; St. George's, Belleville, Ill.
21. The Rev. Canon Fred D. Butler, Green Lake, Wis.; St. John's, Shenandoah, Iowa; Church of Our Saviour, Placerville, Calif.
22. Christ, Riverdale-on-Hudson, N. Y.
23. Grace, Lake Providence, La.

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*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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THINGS TO COME

September

- Sixteenth Sunday after Trinity
General Convention, Detroit, to 29th
Triennial Meeting, Women of the Church,
Detroit, to 29th
- Ember Day
- St. Matthew
- Ember Day
- Ember Day
- Seventeenth Sunday after Trinity
- St. Michael and All Angels

October

- Eighteenth Sunday after Trinity
- Nineteenth Sunday after Trinity
- Twentieth Sunday after Trinity
- St. Luke

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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BOOKS

The PIC in Context

STRUGGLE FOR FREEDOM. History of the Philippine Independent Church. By Lewis Bliss Whittemore. Seabury Press and S.P.C.K. Pp. xi, 228. \$5.50.

Here is an exciting book that deserves a wide and immediate circulation in the Episcopal Church. It is, above all, a timely book: timely because our General Convention will soon be voting on the proposed concordat between our Church and the Philippine Independent Church; timely because there is a general increase of interest in Southeast Asia; and timely because, if more Americans do not quickly become better informed about that part of the world, major international calamities may occur.

Realizing that the average American has little or no knowledge of Philippine history, religion, or literature, Bishop Whittemore has provided us with a general and interestingly written introduction to these topics. He first surveys the historical background, and gives stirring glimpses of the series of revolts against Spanish political and religious domination. What he says about the Roman



Church may seem harsh to many readers in the USA, but those who have lived in the Philippines, or in Latin America, will agree that he has endeavored to be restrained and charitable.

He rightly insists that the Philippine Independent Church must be seen within the context of important historical and spiritual currents which responsible American Christians can no longer afford to ignore. The Philippine Independent Church is not just an exotic ecclesiastical sister located in glamorous, far-away isles. Rather it is the dynamic Christian expression of the massive Asian protest against the colonialism, paternalism, and continuing racial pride of the Western powers.

Bishop Whittemore proceeds to trace the history of the Philippine Independent Church from its inception 60 years ago to the present. In doing so, he gives good pictures of the capable and colorful leaders who have played such an influential role. He closes with a challenging sum-

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Sixteenth Sunday after Trinity
September 17, 1961

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EPISCOPATE

Election of Coadjutor

The Rev. John Maury Allin, 40, rector of All Saints' Junior College, Vicksburg, Miss., was elected Coadjutor of Mississippi on the sixth ballot of a special meeting of the diocese's council on September 7th, subject to the usual consents.

Fr. Allin was among 22 nominees on the ballot. A total of 33 had been nominated, but some of these withdrew before the election.

Fr. Allin was born in Helena, Ark., in 1921. He was graduated from the University of the South in 1942, and received the Bachelor of Divinity degree from the institution in 1945. He was ordained to the priesthood in that year.

He was vicar of St. Peter's Mission, Conway, Ark., from 1945 until 1949. In 1950 and 1951 he served as curate at St. Andrew's Church, New Orleans, and in 1951 and 1952 he was chaplain to Episcopal students and instructors in New Orleans. He was rector of Grace Church, Monroe, La., from 1952 until 1958, when he became rector of the junior college.

The election was presided over by Bishop Noland, Coadjutor, of Louisiana because of the illness of Bishop Gray of Mississippi [see below].

Bishop Gray Hospitalized

Bishop Gray of Mississippi was taken to a hospital on the night of September 6th after suffering a vascular spasm. He was to have presided at an election of a coadjutor for his diocese on the 7th [see above]. By press time, he was reported to be recovering.

Bishop Gray collapsed at his desk last April when he suffered another such spasm [L.C., April 30th].

SEMINARIES

Heterodoxy at General?

The Rev. Canon Joseph H. Hall, III, chairman of the board of examining chaplains of the diocese of New Jersey, has made an official protest to the General Theological Seminary, charging the indoctrination of seminarians there with unorthodox views. Made with the approval of Bishop Banyard of New Jersey,

the protest was directed to the seminary's board of trustees.

The protest was made after three graduates of General Seminary failed to pass the canonical examinations of the diocese. Two of the three later passed a second examination, and were subsequently made deacons by Bishop Banyard. Bishop Banyard and Canon Hall are both alumni of the General Seminary.

In his letter to the seminary's trustees, Canon Hall mentioned specific areas of weakness in the candidates' performance on the first examination:

"There were serious aberrations in orthodoxy: The men showed inability and unwillingness to accept the position of the Church in regard to the historic facts of the Virgin Birth and other articles of the Creed.



More disturbing than their own unorthodox opinions was their apparent ignorance of the fact that their opinions were unorthodox. We have reason to believe that the men have been taught these things in and out of their classrooms at the seminary.

"Their minds were confused concerning the criteria of judgment: They showed a tendency to judge the historic Faith of the Church by individual contemporary thinkers, rather than to judge the individual contemporary thinkers by the historic Faith of the Church.

"Academic foundations: They did not possess sufficient knowledge in the areas of dogmatic theology or New Testament criticism either to substantiate their own unorthodox views or to submit an apology for the traditional position of the Church Catholic. This leads us to believe that they have arrived at what they consider 'conscientious conclusions' without a sound academic foundation and that their seminary education has tended to confuse rather than enlighten them.

"Integrity: We feel that it is lacking in integrity for men holding unorthodox opinions to present themselves as ready to subscribe to the Ordination Vows of this Church."

"It is," said Canon Hall in his letter,

"our desire to inform you fully of this unfortunate situation and to inquire if this deplorable condition indicates a trend that will continue. We would like to have your assurance that steps will be taken to insure the return to a faculty and curriculum which will be acceptable to the Church as a whole. We are anxious to know . . . so that we may better counsel the bishop on the advisability of sending candidates from this diocese to the General Theological Seminary in the future."

BRAZIL

Ideal of Emancipation

Bishop Bentley of the National Council's Overseas Department has asked the Brazilian Church to consider the matter of autonomy, or independence, and report back to him. The National Council of the Brazilian Church, on its part, has appointed commissions to study various aspects of the subject.

The August issue of *Estandarte Cristao*, official magazine of the Brazilian Church, carried an editorial advancing the cause of autonomy for the Church in Brazil. A translation of part of the editorial follows:

"Thanks to the receptivity it has met in the bosom of the Brazilian Episcopal family, the ideal of emancipation of this branch of the Anglican Communion, planted 70 years ago in Latin America's greatest country, appears to be gaining ground. It is an ideal whose beauty acquires more splendor because it arose, not from any movement of rebellion against the tutelage of the Mother Church [the Episcopal Church], nor from any false nationalist itches, which fortunately have not even reached the point of existing in the environment of the Church to which we belong; but rather from the wise initiative of our beloved Mother Church which already considers us sufficiently mature to enjoy the privileges of self-determination and invites us to study a plan of administrative autonomy for the Church in Brazil. . . ."

Equatorial Visit

The Most Rev. Michael Yashiro, Presiding Bishop of the Japanese Church, had to cancel scheduled appearances in Rio de Janeiro and Sao Paulo during a recent visit to Brazil. Political consequences of the resignation of former President of Brazil caused the cancella-

tions. The bishop's arrival in Brazil was delayed for more than a day.

Bishop Yashiro, however, was able to keep his engagements in other parts of the country, and traveled among Japanese settlements and missions in the interior of the state of Sao Paulo, accompanied by Bishop Sherrill of Central Brazil.

THE LIVING CHURCH has received word that the Church in Brazil has encountered no problems regarding property or persons as a result of the political situation.

YOUNG PEOPLE

No Resolutions

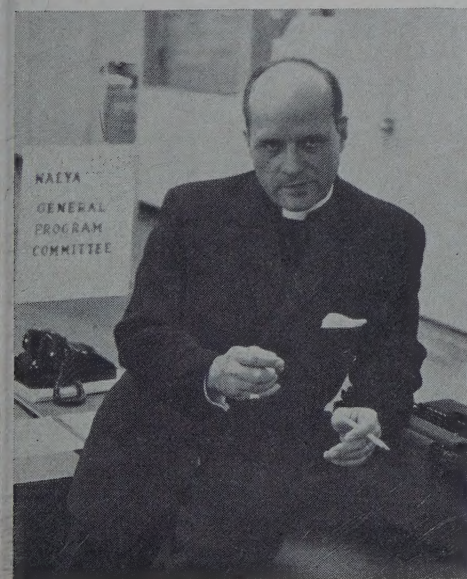
Nearly 400 young people from the Episcopal Church and the Anglican Church in Canada made up the largest representation from a single Communion at the North American Ecumenical Youth Assembly last month. Total attendance at the assembly amounted to about 2,000 Anglican, Orthodox, and Protestant young people.

The Episcopalians were also present as delegates to a national meeting of the Convocation of Episcopal Young Churchmen. They came from at least 80 dioceses and missionary districts, including Alaska and Panama, according to the Rev. Richard L. Harbour, of the National Council's Youth Division. Every province was represented, the delegates from the fourth province having chartered a bus for the trip to Ann Arbor, Mich., where the assembly was held.

Arizona young people traveled in a pickup truck caravan, camping en route. The caravan was built by the Rev. George J. Smith of All Saints' Church, Phoenix, Ariz., who, with his wife, supervised the trip.

The assembly itself, which agreed from the start to adopt no resolutions, engaged in Bible study, listened to speakers, discussed the theme "Entrusted with the

Fr. Harbour: Ecumenical exchange.



message of reconciliation," and saw two plays especially commissioned for the assembly. One of the plays was a musical revue called *For Heaven's Sake*, and featured such songs as "He was a flop (at 33)," "A mighty fortress is our church," "Use me, Lord . . . but not just now," and "The gimme God blues." The revue was the work of Helen Kromer and Fred Silver. The other play was *Break Them in Pieces*, by Fred Myers. Reactions to the plays were reported to range from the annoyed and distressed to the enthusiastically approving.

The Episcopal Young Churchmen and the Anglican Young People's Association of the Canadian Church met together on one afternoon to explore questions on the Anglican Communion and the ecumenical movement. The delegates were welcomed by Bishop Emrich of Michigan. The Rev. Roderick S. French, an Episcopalian, executive secretary of the World Council of Churches' Youth Department, was chairman of a panel which included the Most Rev. Howard H. Clark, Primate of All Canada, and the Very Rev. John B. Coburn, dean of the Episcopal Theological School.

At one point the Episcopal young people met jointly with the Methodist, Presbyterian, and United Church of Christ delegations, to hear the Rev. Eugene Carson Blake (Presbyterian) and Dean Coburn discuss the Blake proposal for Church union.

On the last day of the assembly, Dean Coburn and the Rev. Richard R. Kirk of Newton, N. C., conducted Morning Prayer for the entire assembly, while the Anglican delegation, having rehearsed the hymns and canticles, served as a choir. The lessons were read by two of the young people: Sue Higgins of Oyster Bay, Long Island, N. Y., and Tom Kidder of Holdrege, Neb.

Fr. Harbour, commenting on the assembly, said that "a new stage in the ecumenical movement may have been reached." He explained that "denominational affiliations were recognized and respected, differences were noted, but claims were not batted against counter-claims. Both claims and issues were raised, but not for deprecation. They were exchanged and shared with a view to discerning what each could offer to uphold Christ in the world."

Lansing Boy Wins

Jack H. Dunn, 17-year-old communicant of St. Paul's Church, Lansing, Mich., is the winner of the national forensic contest which was held in conjunction with the "Youth Weekend" of this year's General Convention [L.C., June 18th].

Mr. Dunn's 1,400-word entry was judged the best of those submitted from all over the nation. The theme of the contest, as of the weekend program, was "Christ — for the world?" Mr. Dunn will attend the Youth Weekend in De-



Mr. Dunn: Forensic finesse.

troit, September 22d, 23d, and 24th, and will deliver his winning entry at the Missionary Mass Meeting, scheduled to be held at Cobo Hall Arena on the 22d.

ROMAN CATHOLICS

Cause of Division

"It is no longer heresies which divide the Christian Churches," as much as the by-products of "culture, of memories, of class, or common institutions."

Roman Catholic Bishop John J. Wright of Pittsburgh used these words in a talk to teachers of the archdiocese of Boston recently. He spoke to the 52d annual Teachers' Institute, attended by some 7,500 religious and lay teachers.

"[Roman] Catholics should have tact," he said, "so that the spirit of concord will hasten the day when our prayers and those of the other Christian Churches will be united." Bishop Wright is a member of the theological commission for the forthcoming Vatican Council. He said, "We should consider where our attitudes may be offensive, and we should be on our guard so that we are not guilty of priding ourselves on having that one true Faith." He added:

"Although [Roman] Catholicism is not one sect among many, there are certain individual differences which we must put aside. We must purge ourselves of prejudices, and should not practice one virtue to the neglect of all others." [RNS]

BOOKS

Life of a Lady

Seabury Press (which is celebrating its 10th anniversary this month) will publish its first biography early next year. The book will be *The Lady at Box 99 — The Life of Miriam Van Waters*, by Burton J. Rowles.

Miss Van Waters, a Churchwoman and a widely known penologist, is the author

of *Youth in Conflict*. For many years she was superintendent of the Massachusetts State Reformatory (for women) in Framingham, Mass., until, in 1948, she was accused of malpractice and removed from the post. Later she was cleared of the charges by a special commission, and was reinstated.

CHURCH HEADQUARTERS

The Gifts Come In

Gifts ranging from \$1.00 to \$150,000 have been received toward the building of the new Church headquarters building in New York City. The high sum, which was given anonymously by a foundation, will finance a library, which will be known as the Henry Knox Sherrill Library.

Individual gifts so far have included \$50,000 from Miss Mary E. Johnston of Cincinnati, a former member of National Council, and \$50,000 from Mr. and Mrs. Byron S. Miller of Connecticut and Pennsylvania. Mr. Harry M. Addinsell, former treasurer of National Council, has given \$17,500 for the treasurer's office.

By late August, the gifts had amounted to more than \$482,000.

GENERAL CONVENTION

Bishops Needed

The House of Bishops is being asked to provide bishops for the missionary district of the Virgin Islands [L.C., March 5th] and for Taiwan (Formosa).

The Virgin Islands, which were made a part of the jurisdiction of the missionary district of Puerto Rico in 1919, have been a separate jurisdiction since 1947, under the care of Bishop Swift of Puerto Rico as bishop-in-charge.

Taiwan came into the American Church in 1960.

Music from Washington

The Washington Cathedral choir of men and boys will present an evening of music for the General Convention. The

choir will sing in the Ford Auditorium on September 18th.

Paul Callaway, organist and choir-master at the cathedral, will conduct, and Richard Dirksen, associate organist and choirmaster, will play the organ. The soloists scheduled for the performance are Adam Miller, treble, and Raymond A. Toense, Jr., tenor.

Following a tight schedule, the choir will leave Washington by bus immediately after singing the 11:00 a.m. Morning Prayer service. The choir will eat box



lunches on the way. After the Detroit concert, the choristers plan to be back in Washington late on September 19th.

The concert will include selections from the choir's new long-playing record, "Sing, My Soul." Composers whose work will be performed include Palestrina, Weelkes, Byrd, Rorem, Vaughan Williams, Vulpinus, Sowerby, Host, Rubbra, and Effinger.

The Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, is planning to travel with the choir.

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Previously acknowledged	\$10,438.65
Receipts Nos. 3513-3528, Aug. 31-Sept. 6	407.00
	<hr/> \$10,845.65

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

condemned, and the girls are now living in a county building near Memphis. The new \$100,000 plant, designed by George Aswumb & Sons, will

COMMUNICATIONS

Track 13

At General Convention, the Episcopal Radio-TV Foundation will show for the first time the pilot film of a new television series, *One Reach One*. *Track 13* is the story of Churchman Ralston Young, known as "Redcap 42" at Grand Central Station, New York City.

Appearing as themselves in the film will be John K. Tabor, a Pittsburgh, Pa., trial lawyer; John W. Robie, a retired Air Force colonel; Grace Lumpkin, a former Communist; Mr. Young; and the Rev. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh. *Track 13* was filmed live and unrehearsed at Grand Central Station. It is documentary in style.

The film will be shown at the Statler Hilton Hotel, Detroit, on September 19th.

One Reach One is the result of the Episcopal Radio-TV Foundation's effort to originate a television series that would compete favorably with commercial television and at the same time help spread the Gospel of Jesus Christ as this Church has received it. The entire production is under the direction of the foundation, of which Bishop Louttit of South Florida is program chairman and Miss Caroline Rakestraw is executive director. The foundation's goal is to produce 13 30-minute programs for the series.

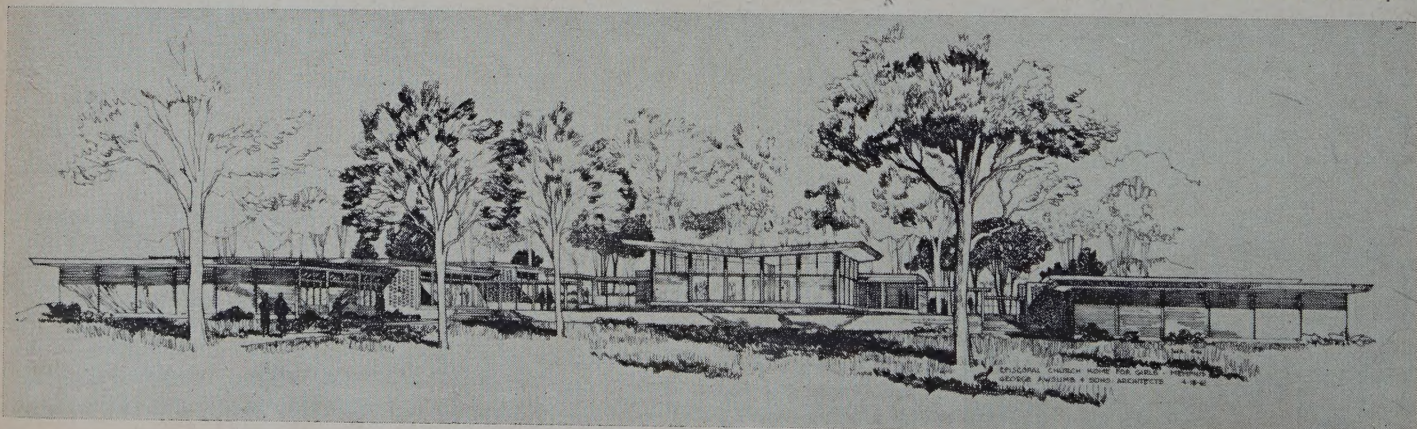
CHICAGO

Courts and Communion

Some 40 members of the legal profession gathered in All Saints' Chapel at the Episcopal Loop Center, Chicago, on September 7th for a celebration of the Holy Communion in the presence of Bishop Burrill of Chicago. The service marked the opening of federal and state courts.

Special prayers were used at the service for those who "administer the rule of law between man and man and between man and the government," and for the establishment throughout the world

house 16 girls in one- and two-girl bedrooms. Ample closet space has been planned, and provision has been made for the future construction of a chapel.



CENTRAL AMERICA

Pearl Lagoon Mission

At the invitation of Bishop Richards of Central America, the Very Rev. Frank L. Titus, rector of the Church of the Holy Cross, Miami, Fla. recently conducted a preaching tour in Nicaragua, holding a five-day preaching mission in Pearl Lagoon and holding services in Managua, Bluefields, Raitipura, and Kakabilla.

Dean Titus also visited the missionary district of Panama and preached at the Cathedral of St. Luke in Ancon.

MISSIONS

Nationals Needed

An Anglican priest in Singapore said recently that more nationals in mission lands should be encouraged to take up Church work in order to lessen reliance upon foreign missionaries.

The Rev. Leslie Drage of St. Andrew's Cathedral said that if clergymen and Church workers continued to be imported from abroad, Anglicanism in Singapore would never grow.

Appealing for more Singaporeans to enter into priestly work, Fr. Drage observed that they must be godly in character, well educated, and good teachers.

"But even more than this," he added, "they are required to be men full of zeal and the love of souls, each one of them a loving 'father' of his people."

In examining why there was a lack of vocations among Singapore people, Fr.

Drage pointed to the comparatively low pay of ministerial work as compared with secular pursuits.

"Apart from the fact that a priest is in the world, yet set apart from it, the economic factor is probably the greatest hindrance to Asians and Europeans to offer themselves for the priesthood," he said. [RNS]

CHRISTIAN EDUCATION

Coast-to-Coast Braille

Episcopal Church school material will come to two blind children in California this year from Jewish volunteers in New York.

Miss Eleanor Platt, director of education at St. Paul's Church, Walnut Creek, Calif., sent a request to the National Council's Home Department last June. Two fourth grade children would need Church school materials in Braille this fall.

The Sisterhood of Temple Beth-El in Great Neck, Long Island, undertook the project through efforts of the Episcopal Guild for the Blind of the diocese of Long Island. Miss Carol Bergman, a volunteer worker of the Sisterhood, transcribed the material into Braille. Other volunteers bound the volumes, which were shipped to California late in August.

Any Episcopalians who can make Braille transcriptions are urged by the Rt. Rev. Daniel Corrigan, director of the Home Department, to register with the Department, as requests for such aid are expected to increase as the work with the blind continues. Registrations may be sent to Bishop Corrigan at 281 Park Avenue South, New York 10, N. Y.

ARMED FORCES

Chaplains Needed

An urgent appeal for 25 additional Episcopal chaplains for active duty with the U.S. Army has been made by the Army Chief of Chaplains.

The request, directed to the Rev. Robert J. Plumb, Executive Secretary of the National Council's Armed Forces Division, calls for volunteer chaplains "at the earliest possible date" to serve the religious needs of the expanding army.

Only first lieutenants or captains may volunteer from among those chaplains commissioned in the Army Reserve or the National Guard.

Applicants must be ordained, active clergymen between the ages of 18 and 33 who meet the army's general and theological education requirements for chaplains and who qualify physically for general service.

A waiver of the upper age limit may be arranged if the Episcopal quota is not otherwise filled.

More news on page 18



RNS

With a two-way FM radio in his car, the Rev. Edmond Hood, rector of St. Ignatius' Church, Antioch, Ill., is able to respond quickly to an urgent summons. In the simulated emergency shown here, Fr. Hood shows how he can administer Unction right at the scene of a disaster. Fr. Hood's radio also helps him in his daily rounds.

of the rule of law, "to the end that controversies between men and nations may be adjudicated under the law rather than by force of arms."

CHURCH UNITY

Liturgical Meeting Place

The Very Rev. John C. van Dyk, dean of St. Paul's Cathedral, Oklahoma City, Okla., who attended a recent North American Liturgical Conference of the Roman Catholic Church, said that in late liturgical changes there might be a common meeting ground between Roman Catholics and others.

"This is terrific," he said. "This can become the meeting place for the Anglican and Roman Churches, for the Protestant and Catholic Churches."

He said that, at the conference religious services, "there were no birettas. There was no lace in evidence. The altar became simpler. The vernacular was used in the Introit, Epistle, and in the Gospel."

Dean van Dyk observed that in Protestant Churches the worship of God is beginning to take place not only in words, but in action. He said the Roman Church has had action, "but it has been obscured by details." He added, "Sheer away the details and there is revealed a common meeting ground."

A retired Orthodox priest, the Very Rev. George Massad, said that the Orthodox and Roman Catholic Churches "came a step closer" when the Rev. Joseph D. Dillon of St. Francis de Sales (Roman Catholic) Seminary in Oklahoma City declared at the conference that Extreme Unction "is a Sacrament for the sick — and not just for the dying." [RNS]



"I take it this is your first Convention, Father."

Our Contemporary World

by the Rev. Paul
M. Van Buren, Th.D.

Assistant Professor
of Theology, Episcopal
Theological Seminary
of the Southwest,
Austin, Texas

For a pragmatic industrial world,
a pragmatic and powerful Good News

When we set out to speak of "the contemporary world" we should all agree that what we are to talk about is *this* world, *our* world.

This bare fact calls for serious reflection by Christians, for the formation and the formulation of Christian faith, the origins of the Church and its teachings, our sacred documents and institutions all took shape in that other, older world when things moved slowly on their long march from primitive man up to the threshold of the modern era. Then, with a rush, the world threw the machine into gear, and technology and science are reminding us that we are only beginning.

In that other world, which now seems so far away, men had serious questions to ask and serious things to say, as indeed they still have. But when they wanted to ask their deepest questions in that older era, they asked questions about God. It seems strange for us in our time, but it is little more than 400 years since one man — Martin Luther — could disrupt the whole structure of society with an unconventional answer to the question of how God might be merciful. In those days when men wanted to make assertions, they did so with reference to God, and what they said changed human history.

In our modern world, we have our deep questions, too. I would want to suggest that fundamentally they are the same questions which ancient man asked, but now we ask them with reference to man:

General Convention will be asked by the Joint Commission on the Church in Human Affairs to spend a day considering the problems of proclaiming the Gospel in the urbanized industrial world of today, and to authorize an Urban Project. The nature and extent of the differences between today's society and the "other, older world" in which Christian institution and methods took shape are pinpointed by Dr. Van Buren in this article. The article was originally a part of this year's Laymen's Training Course sponsored by the General Division of Laymen's Work.

The Human Affairs Commission has sponsored an industrial study project, of which the Rev. Louis C. Gillette is director. Through this project were developed the ideas for General Convention's proposed tour of industrial Detroit and joint session on urban problems.

What is the meaning of life? Is there any significance to my job? How can we build a secure society?

There are statements made by men in our times which shake the world as much as did the statements of a 16th-century monk, only now they are statements about man: We Asians will no longer be

a colonial people. We Negroes will no longer accept being less than full persons. We Communists will rule the world, etc. One will never again, apparently, shake the world with a God-statement or a God-question, but statements and questions about man serve the same function. Our modern world has apparently decided to do its really serious talking as a conversation about man, rather than about God.

So our focus is on this world of man. And as we look at it today, it might be summed up on one word: industrialization. He who would try to describe this world we live in, or any significant segment of it, apart from the fact of industrialization is simply not talking about this world. The word "industrialization" is not meant in an exclusive, but rather in an inclusive, sense. The technological revolution is one part of this. The development of our great urban areas is another. The rise of the nation-state, and more particularly of the new nationalism of the Asian and African people, is another aspect, as is the more recent stage of national interdependence. Certainly the development of the scientific exploration of things is a marked feature of the modern era. But the single term, industrialization, may be taken as the name for this whole movement, marked by the machine, the city, world trade, concern with the standard of living, the laboratory and modern scientific warfare, all of which



U.S. Steel's Homestead District Works, Munhall, Pa.
In our modern world, we have deep questions, too.

places us in a very different set of circumstances from those of the Apostles, the framers of the Nicene Creed, and the translators of the King James Version.

New Era of Human History

We do well, as Christians, to recognize that we live in a new era of human history, and to look this modern world in the face and discern its character. It has changed and is still changing so rapidly that we are constantly making the mistake of trying to describe today's fact in yesterday's terms and to apply the answers of yesterday to the questions of today. Little wonder if we make no sense to others, or even to ourselves, when we think, talk, and act in this anachronistic way.

Nowhere is this anachronism which afflicts modern men more evident than in the way in which we speak of that great new fact of our time, the revolution of the peoples of Asia and Africa, their drastic reaction to their colonial past, and their thirst for rapid industrialization.

We in the West, the Communists in the East, and the peoples of these underdeveloped areas are all talking about national independence. But that is the language of 200 years ago. There is in fact no such thing as national independence anymore. There is no such thing as a purely internal affair for any nation. A strike in Brussels, a group of Negro students sitting down at dime-store counters in Nashville, the arrest and murder of a petty politician by his local rivals in a small Congo town — these are all matters which have their repercussions around the world.

This has nothing to do with what we want or whether we are or are not "internationalists." It has nothing to do with

our political sympathies or preferences. It is simply one of the results of industrialization, a process which is only beginning to make itself felt in our world. In an industrial world, even more in the total industrialization toward which we are moving, there is no isolation possible, except in death. If we live, we are caught up in the world market and the interaction of the myriad parts of the whole. National independence was a reality in its day. As a hard fact of the modern world, we must see that it is now only a myth, useful for the demagogue but hardly serving to describe things as they are.

Because the older world is not so far behind us, we often long for the old ways and feel uncomfortable in our new situation. We like to think of life as it was in the small town, in rural, familial society. But the small town is disappearing. We talk about the "breakdown of community" in our great urban centers, as though that were the problem. But there has been no breakdown of community in the city, because the city never was a community as the village was.

A Product of Industrialization

The city is a product of industrialization, and we are only beginning to realize the dimensions of this product. It is not based on community, and it never was. It is based on industry, on the factory and on all the products and by-products of the factory. In the factory, one does not ordinarily employ a family. One hires the worker. Whether a worker has a family or not has nothing to do with his role in the factory. To go looking for community on the pattern of the village community is to search for orchids on a glacier.

If the word "community" can be used at all, it has its own new forms in our

great industrial urban areas, and its new forms are themselves parts of industrialization. There is the community of work, in the form of a corporation, a professional society, or a labor union. It is not residential at all, and the fact that the average American makes a major move on the average of once in every five years or less is a sign of this.

This being the fact of this new world of ours, it is not surprising that the Churches, continuing to operate on a residential pattern, the parish, which was made to order for village life, have been losing steadily in the cities. The wonder is that they have managed to survive at all. As industrialization begins in our own time really to start moving, we can expect to see the total extinction of the city parish, for by its very structure it is almost totally irrelevant to the modern industrial city, or else, if it survives, it will do so only because it can be transformed in such a way as to prove adaptable to the element in which it must live: the industrial urban area.

Industrialization, which has created the great urban area and made the village obsolete, has also had an impact on the family. We, who are still near to the point at which our world shifted out of low gear and began assuming speeds to which we are not accustomed, look back with some nostalgia to the familial patterns of yesteryear. But, today, it is a rare man who lives in the town where his grandparents are buried, and the older pattern of family identity has been replaced by the basic, mobile unit of parents and young children. When the children leave for college, they are off on the way to starting their own mobile unit. What has been called "the extended family" of aunts, uncles, grandparents, cousins, is no longer a real entity anymore. The unit which has substance in our world of today is now "the intensive family" of a couple and their young children.

The Prime Mover

This new family is itself a function of industrialization. It moves about the country at the explicit or implicit demand of industrial work needs, and even the matter of residence in any given city is dependent on income from the job. Admittedly, many jobs are not specifically in industry, but industry is the prime mover in determining urban and suburban growth, which affects everyone from school teachers to door-to-door salesmen. The dominant influence of industrialization on family life, therefore, can be stated as the deepest and most far-reaching aspect of our contemporary world.

Half a century is not such a long time. Yet 50 years ago the automobile was only just coming in and the possibilities of aviation were seen by only a few daring souls. The industrial revolution has been at work for two centuries, but it has been

picking up speed at a tremendous rate since the beginning of the 20th century. We who stand so close to this period have difficulty keeping up with changes. It is not surprising, then, that we try to call "Stop!" or that we try to pretend the changes have not come about, or that we succumb to the temptation to think in today's situation with the patterns appropriate to yesterday's conditions. Because today is not yesterday, these efforts are vain and lead to confusion and frustration, and while we may and must sympathize with every attempt to go on living in the past, we would be fools if we did not try to see how this makes our task of dealing with problems in our contemporary world more difficult.

This difficulty shows up today painfully in the area of interracial relations. The world as we knew it and as it used to be was a world of racial separation and clear racial identity. Those who worked for justice did so in these terms, and efforts were made by some to gain certain additional rights and privileges, which the white man enjoyed, for the Negro, too. In such a world, the form of resistance to such efforts took the form of asking, "How much more do they want? Haven't they got enough?"

Distinctions Made Fuzzy

But industrialization must, in the last analysis, ignore the question of the color of a man's skin. For the industrial process, skin color is no more significant than hair color. And, whether we like it or not, the result of industrialization has been to make all the clear distinctions fuzzy. The change can be seen clearly in the contrast between many university students today and their parents. The Negro students who have been engaged in sit-ins have no share in the attitude of their parents of trying to win another right or privilege for themselves in a white man's world. They or their oldest brothers, in some cases their parents, fought in World War II. Now that the basic tax in America is on income, the Negro today pays his share of the tax burden along with everyone else. So he has come to feel that this country is his. It was his war, and it's his government.

One aspect of this which is of special interest to Christians is the fact that, while there has been a little talk of holding "kneel-ins" in the churches, there has been very little action in this area. If the problem is set in the larger context of industrialization, the reason for this would seem to be clear: the parish church is not a significant entity in industrial society. The lack of "kneel-ins" appears to be more an estimation of the unimportance of the Church than a sign of the high respect in which the Church is held.

Finally, the racial aspect of industrialization is seen in the international impact of the problem. The tendency of the Negro and colored nations to line up

together is a sobering fact for the European and American nations. The prospect of a global conflict on racial lines is hardly a happy thought, but what has been going on in the student movement in our own country is also at work throughout the world. The nations of Africa and Asia simply will not accept the patterns of thought and behavior which their parents and grandparents accepted, and their taking a hand in settling the tensions of a nation such as the Union of South Africa is quite possibly only a matter of time.

One meets a parallel conflict of old patterns and new realities in more direct relationship with the actual processes of industry. Again, the conflicts arise in large measure because people try to think in the present with the thoughts of the past. We like to talk in our society about the rugged individual and unlimited opportunity. We like to think of a Henry Ford as the model of industrial leadership. Yet it seems likely that a man who followed Henry Ford's pattern would not last long in the Ford Motor Company of today, where a whole new concept of management has changed the character of operations. In labor union circles, one finds this same harking back to the good old days, which are just as foreign to present union operations.

In a world of complex, interrelated industry, we long for the older, simpler days. But those old days are behind us. And we have found that it can be very expensive to sit on the side lines and let labor and management fight it out, when the stalemate closes down almost the whole steel industry. The fact of the change both for management and labor can be illustrated by the attitude of many, maybe even most, students today, who ask a prospective employer about the pension plan before they ask about the opportunities for advancement, who show greater interest in the retirement age than enthusiasm for the rough and tumble of the years that lie between. These young men are simply speaking the language of a new industrialization, and we would do well to see the situation at least as accurately as they do, however we might choose to come to terms with it.

With Speed, Changes

We have looked briefly at only a few of the ways in which the drive toward total industrialization has speeded up in our time and is changing the character of human life: a primary concern with this world rather than the next and the tendency to expression at the deepest level in terms of man, rather than in terms of God; the shift from rural to urban life; the narrowing of the family to its basic form of parents and children, with no wider connections of significance; the racial problem; the changing patterns of industry and labor. Finally, because

Continued on page 19

Meditations C

Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high grade rice; though as a teacher I can deliver learned lectures, but do not have love, my message is hollow.

Though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing.

Though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up.

Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best.

Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth.

Love keeps an open mind, is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets; we shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire.

Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and col-

A Missionary

*Knowledge
is always
incomplete
without Him*

by the Rev. Blaise Levai

leges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the government; for our knowledge is always incomplete without Him who is "the Way, the Truth, and the Life." Love that has no other desire but to trust, never fails.

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields?

But now, here on earth, we can comprehend only in part.

When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent Church that is self-supporting, self-administrating, and self-propagating.

But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling.

Be sure of this: Institutions will pass away, but labors wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: faith, hope, and love; these three. But the greatest of these is love.

The Rev. Dr. Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York.



Photo by Marburg Kunstinst

Statue of
the Risen
Christ at
Amiens
Cathedral.



Just for fun,

the Bishop of Oregon submits an idea

How To Train A Bishop

by the Rt. Rev. James W. F. Carman

three hospitals. This degree should include also training in an understanding of the qualifications for nurses and volunteer helpers, and for mediating hospital inter-departmental conflicts.

Such training would encompass also a degree in architecture and design. A bishop should know the size and strength of various steel girders, the answer to problems of foundation stress, of laminated beams versus flat tops. He should, of course, have a degree in interior decorating. He should know where he stands in regard to Frank Lloyd Wright versus Gothic architecture.

He should have at least five years' concentrated study on population trends and movement. He should have, of course, some sort of degree that would qualify him in landscape gardening. All of this I submit, of course, with tongue in cheek.

The word at the moment is "image."

The average person has an image of a bishop. That image, I suppose, begins with an old man with gray hair and a long beard, in tunic, no hat, with shepherd's crook, patting little children on their heads and ministering (whatever that may mean at the moment) to deacons and priests here and there. He is father confessor (except of his own clergy), father encourager, father mild-admonisher (with a tidbit after harsh words). He is mover of clergy to greener pastures and higher stipends. He is ever forgiving of ill-kept records or financial reports (on the clergy level — never his own). He is ever ready to make exceptions for VIPs in matters pertaining to the laity (divorce, for instance). He is jovial in a mild, dignified manner. He head-pats but never back-slaps. Changing to modern dress, he wears his clericals with the flair of a Brooks Brothers boy — and is at all times neat, impeccably clean, manicured, and shined. He listens, and listens, and listens — showing his deep concern and admiration for the talker's opinions. When he opens his mouth, pearls of wisdom *must* drop forth. He is always, immediately, available — for any problem from the time of day to the time of Easter. He should never leave his desk except for private Confirmations, committee meetings, or pot-luck suppers, or whenever he is needed for window dressing. He moves through the days with benign grace, high above the sordid details of creature comfort except for a small glass of sherry now and then.

No business manager, no executive assistant, no suffragan — no one, in fact — can canonically relieve the modern bishop of the many administrative details which are forced upon him. Well, then, let General Convention change the image of the bishop or train him for the job.

As for me, I'm not unhappy — quite the contrary. I hear a good deal, however, about what a bishop should be or should not be. If these suggestions reflect unhappiness in the Church which by definition is episcopal, then let us change our system. I notice that Methodists have set up a training school in church management. It's a good idea.

I rather imagine the diocese of Oregon has realized the need of an administrative head. I am happy to announce that I find myself unqualified. I am grateful to have found laymen most willing to lend their experience and support. I have found experts in the various requisite fields. And, if the diocese is to grow and prosper, we must have experts. I cannot imagine any one man, however, brilliant, however versatile, being fully qualified to be a bishop as the canons of the Church require.

In any event, these are my reflections as I sit down to telephone my travel agent to purchase tickets to Detroit for the next General Convention and the next meeting of the House of Bishops.

I think a School for Bishops should be established. The curriculum should at least have some of the following:

Long and intensive experience in banking and investments. A degree in law. A degree, *cum laude*, in psychiatric counseling and personal relationships. A Ph.D. in education (or whatever qualifies anyone to head a large school). At least 10 years' experience in medicine, six to qualify as an M.D., four as background to handle the administrative problems of

Lanka, Pro and Con

Of all the Church unity problems faced by the Detroit General Convention, perhaps the hardest to assess and at the same time the most exciting is the Scheme of Church Union in Ceylon. This plan for uniting 19,000 Anglicans, 11,500 Methodists, 3,000 members of the Church of South India, 1,500 Baptists, and 750 Presbyterians into one "Church of Lanka" has been widely hailed as the best plan so far produced, by Anglican standards, for bridging the gap between Catholic and Protestant traditions.

We believe that General Convention can take constructive action on the Lanka proposal. One objection to the Scheme seems to us to be of sufficiently serious moment to be formally mentioned as a barrier to full communion; another objection seems serious, but not serious enough to prevent affirmative action; other objections range from the major through the minor to the totally inconsequential; but, except for the first two, the other objections seem to us to be of no more consequence than objections that might be raised against Rome, or Orthodoxy — or, for that matter, against Anglicanism.

Against these objections must be weighed, first of all, the vital importance of the unity of Christ's Church; second, the thorough Catholicity of most features of the Scheme, in faith, in order, and in sacramental practice; and third, the exigencies of life and witness facing the Christians of Lanka in the midst of a militant and sometimes persecuting Buddhist majority.

We have arrived at this generally favorable conclusion, oddly enough, by studying an able and scholarly pamphlet presenting the case against full communion between the Episcopal Church and the Church of Lanka — *Issues of Church Union in Ceylon*, by H. M. Barratt* (Holy Cross Press, 1961). We believe that in this pamphlet the "case for the prosecution" is fully and carefully covered. With the two exceptions noted above, the proposed Church of Lanka seems to us to win acquittal from the accusation of uncatholicity.

The one objection which seems to us to be a possible barrier to full communion with the Church of Lanka upon its inauguration is the question of ordination of women to the presbyterate. The Lambeth Conference faced this question as an internal issue of Anglicanism as recently as 1948, when Bishop Hall of Hong Kong had ordained a deaconess to the priesthood and the Church of China inquired whether this was "in accordance with Anglican tradition and order." To this, the bishops replied (Resolution 113): "The Conference feels bound to reply that in its opinion such an experiment would be against that tradition and order and would gravely affect the internal and external relations of the Anglican Communion."

It is said that one of the uniting bodies in Ceylon

has a few women ministers, and that in at least one of the others women can be admitted to the ministry. It is our hope that, in accordance with the unquestioned practice of the undivided Church, the Church of Lanka will adopt the position that "the order of deaconesses is the one existing ordained ministry for women" (Lambeth, 1948, Resolution 114).

It may be difficult to determine whether the arguments against women priests are based on theology, psychology, practicality, or mere prejudice. But from the standpoint of the unity of the whole Church — for example, the ultimate union of the thousands of members of the Church of Lanka with the hundreds of thousands of Roman Catholics of Ceylon — we are convinced that it would be serious error to inaugurate the union with such a radical departure from the practice of the Holy Catholic Church throughout history.

The other problem also has to do with Holy Orders and is also a serious one from the standpoint of the life and witness of Anglicanism. This is the provision that ministers who have not been episcopally ordained may, when visiting in Ceylon, celebrate the Holy Communion and perform other ministrations which, in Anglican practice, are reserved to episcopally ordained priests. This applies only to ministers of Churches with which one or another of the uniting Churches was in full communion before entering into the union, and even they must receive the episcopal laying on of hands before being admitted to regular status in the Church of Lanka. However, to permit any but an episcopally ordained priest to celebrate Holy Communion is a serious departure from Catholic principle.

Repudiation of Ministries

But our evaluation of this rule must take into consideration the fact that it is one side of a dilemma. The other side is the repudiation of ministries which are believed to have been raised up by God to serve His people when the apostolic ministry was failing them. In returning to the ministry of the undivided Church, those who are entering the Church of Lanka from non-episcopal backgrounds have no intention whatever of repudiating the gifts God gave them in the past; nor would Anglicans have the right to demand that they do so. In a real sense the anomaly does not arise from anything that is wrong with the proposed Church of Lanka, but rather from something that is wrong with the parent Churches overseas, both episcopal and non-episcopal — namely, their disunity in faith and practice. Hence, we feel that the Episcopal Church must respect this solution of the problem even though it disagrees with it as far as the Episcopal Church's own life is concerned.

Full communion with the Church of Lanka would not commit the Episcopal Church to communion with every Church in communion with that Church.

Still another problem is the fact that, although the provisions for the future rite for the Holy Communion are, according to the pamphlet, "much to be commended," it will still be permissible to use "any form of the service . . . which before the inauguration was in use in any of the uniting Churches . . . provided that it shall include those elements which the Synod of the

*Mrs. Barratt, a lay theologian of distinction, is also the compiler of *C.S.I. Facts* and the author of various articles on theological subjects.

Church of Lanka shall declare to be essential.” However, the undivided Church went through an extended period before the principle of official liturgical texts became established, so it is clear that the principle is not one of the essentials of Catholicity. From the practical standpoint, it is worth noting that the united Church will be 52% Anglican, 32% Methodist, and 16% everything else. The solid liturgical tradition of the 84% will, we are confident, prevail in setting the pattern for the Church of Lanka as a whole. The liturgy, as Dom Gregory Dix has abundantly demonstrated, is not primarily something said, but something done. And if, in 16% of the Church of Lanka, the thing that is done is accompanied by an inadequate or unsuitable form of words, the Church of Lanka will have the means — and, we do not doubt, over the long run, the will — to rectify the situation.

Certain other differences from Anglican sacramental practice are noted by the pamphlet, sometimes without making it clear that Anglican practice is not universally identical with that of the Catholic Church as a whole.

Admission to Communion

For example, the pamphlet’s joy in the superb provisions regarding Confirmation by the bishop is vitiated by the fact that unconfirmed communicants of the uniting Churches will be admitted without Confirmation to the Holy Communion. The rule about Confirmation before Communion is a wholesome disciplinary rule of Anglicanism, but it is not a part of the “always, everywhere, and by all” of the Church.

Similarly, Anglicanism has an aversion to “sprinkling” as a method of Baptism, which the pamphlet reflects in saying, “the validity of [sprinkling] has been gravely questioned by some students of the rite.” In Catholic theology generally, sprinkling stands on exactly the same level as the preferred Anglican method of pouring water on the candidate’s head.* We may not like the fact that the Church of Lanka allows sprinkling (as well as immersing and pouring) but this is one of those things on which different parts of the Catholic Church must be conceded the right to their own manners.

Of more concern is the difference between those who baptize infants and those who hold that only a person old enough to do his own repenting and believing may be baptized. But since provision is made for securing a substitute for a minister who has conscientious scruples about administering Baptism to infants, we do not think that this exceeds the rather wide limits of baptismal practice in the undivided Church.

The pamphlet’s objections to the proposed standards of Faith seem to us to be of little force and occasionally of no force at all. To complain that the words, “One, Holy, Catholic, and Apostolic Church” are not used often enough, and that the words, “Church Universal” are used too often seems to us a rather inconsequential complaint. Quoting the Scheme of Union, “The final aim must be the union in the one Universal Church of all who acknowledge the name of Christ,” the pamphlet takes this as saying that the Church Universal consists of all those who acknowledge the name of Christ. We take it as saying that the Church Universal ought to consist of all those who acknowledge the name of Christ.

A reference to statements of faith previously used by the uniting Churches reads as follows: “Any traditional statement of faith, used for instruction of the faithful in any of the uniting Churches, may continue to be so used after the act of union, so long as it is consistent with the doctrinal standards officially set forth by the Church of Lanka.” The pamphlet objects to this, but we believe that it is a wholesome policy. The Creeds provide the doctrinal basis of union; the Church will be “an integral Church . . . firmly holding the fundamentals of the Faith and Order of the Church Universal”; statements of the “traditions” of the uniting Churches are thus explicitly subordinated to the one “tradition” of the Holy Catholic Church and have no separate authority of their own.

The pamphlet objects that “the Faith of the Church [of Lanka] is subject to amendment.” This objection seems to us to fall of its own weight. Every Church has to make decisions from time to time in controversies about the Faith. The Creed we call the Nicene is not the one adopted at Nicaea but an alternative adopted by the First Council of Constantinople, to which the Western Church later added the *filioque*, and from which the Anglicans have dropped the word “holy.” On matters of faith and order, constitutional action by the Church of Lanka will require approval by two-thirds of the diocesan councils, concurrent majorities of each order — bishops, clergy, and laity — in the Synod, and a two-thirds vote of the whole Synod.

Service of Inauguration

Much has been said in many places, pro and con, about the Service of Inauguration in which the bishops-elect will be consecrated, all the bishops will be commissioned, and all the ministers and presbyters will have episcopal hands laid upon them with the prayer that God will pour out His Holy Spirit “to endue each according to his need with grace and authority for the exercise of the office of presbyter in this Church of Lanka within the Church Universal, that therein they may all faithfully proclaim the Gospel of Thy Kingdom, minister the Word of Thy truth, offer unto Thee spiritual gifts and sacrifices, and administer the Sacraments which Thou hast ordained.” (In passing it may be noted how much more richly the concept of priesthood is spelled out here than in the English or American ordinals).

The pamphlet interprets this service as an expression of Canon Quick’s theory that “the validity of all Orders

*So widespread is this Anglican misapprehension about the validity of sprinkling (e.g., Hall’s *Dogmatic Theology* recommends conditional re-baptism) that we feel we must give references on this point: Bingham’s *Antiquities*, vol. I, Book XI, Chapter XI, Sec. 5: “That which the ancients called clinic Baptism, that is Baptism by aspersion or sprinkling upon a sick bed, was never disputed against as an unlawful or imperfect Baptism.” A footnote refers to Cyprian, Ep. 76 al. 69 ad Magnum, where the clinical Baptism of Novatian, a heretic, is discussed. Other ancient references are also given. The article in the *Catholic Encyclopedia* seems to be virtually an abridgement of Bingham and agrees with his position. Darwell Stone, in *Holy Baptism*, Chapter X, bows to the Anglican aversion sufficiently to say: “It is greatly to be desired that the water be poured and not sprinkled; all Western theologians agree that if water is made to flow upon the head of the baptized person the Baptism is valid.” But in a footnote, Stone quotes Lyndwood’s *Provinciale* iii, 25: “It is sufficient that a small drop of water thrown by the baptizer touch him who is to be baptized. . . . It is sufficient that the water which has been sprinkled touch some part of the body.”

is to some degree impaired" in a divided Church.* But, while Canon Quick might well approve of the service, there is no need to interpret the service as an expression of his theory, which has come in for some shrewd (and, in our opinion, unanswerable) criticism from theologians on all sides. Validity is not, as Canon Quick asserts, a matter of degrees. A duly ordained minister of Christ — deacon, priest, bishop — is neither more nor less a true minister of Christ because of disunity between the Church to which he belongs and other Churches. On the other hand, as there are several different orders of the ministry in the Holy Catholic Church, so also there are ministries of Protestant origin which God has manifestly used for the proclaiming of His Kingdom and the salvation of men. The service seeks to unify these Reformation ministries with the Catholic ministry in accordance with the Church of Lanka's declared intention "to continue and reverently use and esteem the threefold ministry of bishop, presbyter, and deacon which existed in the undivided Church."

Rather than an expression of the Quick theory, the service and its rationale are to be described as "anti-theoretical." As in a conditional ordination in Churches of Catholic background, the service proceeds on the assumption that some will think one thing and some another about the status of the presbyters and ministers before the service begins, but that all will think the same thing about them at the end — that they are now (whether they were before or not) true presbyters of the Holy Catholic Church, members of the second order of the ministry as it existed in the undivided Church.

The service differs from the usual conditional ordination in that some of the presbyters receiving the same laying on of hands defined by the same words are already (in spite of Canon Quick's theory) recognized by all concerned as true and valid presbyters. If the service is not an ordination for them, conditional or otherwise, how is it an ordination for anybody else?

This is a point at which the Anglican preoccupation with technical validity — a result of the historic bind in which our Communion has been placed between Rome and Protestantism — needs to be guarded against. For example, in a reference to the consecrators of the new Lanka bishops, the Barratt pamphlet expresses uneasiness about the words "duly authorized Bishops," thinking that "duly authorized" refers to the manner in which the men became bishops; whereas here it really means "having been authorized by the Churches to which they belong to act as consecrators in this service." As the Ecumenical Canons (i.e., the canons approved by the Ecumenical Councils, not the canons of the ecumenical movement) repeatedly point out, the bishop's power to consecrate is not to be exercised except when duly authorized by the Church. Similarly, the powers of the priesthood are not to be exercised except where duly authorized by the Church. Where the Church is divided, this authorization is divided and confused, and the souls of Christ's flock become the

prized possessions of battling shepherds.

After the bishops-elect of the Church of Lanka are consecrated, and before the service of unification of the presbyterate which we have been discussing, all the bishops — the newly consecrated ones, together with the bishops in Anglican orders — have the hands of ministers representing all the uniting churches laid on their heads with the following formula:

"Forasmuch as you have been consecrated to the office and order of Bishop in the Church of God, and have been elected to be a Bishop of the Church of Lanka, we, on behalf of the uniting Churches, commission you as Bishop of the Church of Lanka and acknowledge you to be now possessed of the fullness of the ministry of this Church in which are joined together our divers ministries. The grace of the Holy Spirit with you, enlightening, strengthening, and endowing you with the wisdom all the days of your life, in the name of the Father and of the Son and of the Holy Spirit. Amen."

The pamphlet expresses considerable puzzlement at this service. "The bishops have now received something more than they received at their consecration. . . . It cannot but be asked, what imperfection there was in the Bishops' apostolic orders." The imperfection was not in the validity of their orders but in the wounds that divided one part of the body of Christ from another. What they needed was presumably what the quoted sentence says they were being given — "commissioning." If this were merely a matter of translating a bishop from one see to another, there might or might not be a great public ceremony embodying prayers for "the same theological gifts they received at their consecration." But this is not a mere translation, it is the healing of a schism.

Similarly, the presbyters whose orders are recognized by all concerned need "commission and authority" to exercise their ministry in the united Church consisting in part of people whose spiritual forefathers — let it not be forgotten — were persecuted by their spiritual forefathers. Perhaps there is good reason for the extra praying and blessing!

Is it wrong to use the same prayer and the same act for such various purposes? Such an approach is unusual, of course, in Western Christianity with its inheritance of crisp distinctions and sharp definitions. In Eastern Christianity, the atmosphere is somewhat different, and a schismatic priest with what Orthodoxy regards as invalid orders can be given valid priesthood by the Sacrament of Chrismation (Confirmation) at the same time that his deacon similarly receives the diaconate and his flock receive the same Sacrament only to the purpose of Confirmation. The assumption is that God knows who needs what.

The approach of the Church of Lanka seems to us to be in most respects entirely conformable to the standard long upheld by Anglicanism of returning to the faith and order of the undivided Church.

The one barrier, as we have noted, is the question of admitting women to the priesthood. It is our hope that General Convention will respond to the request of the Metropolitan of Calcutta with a conditional affirmative, subject to this one reservation.

*Now deceased, the Rev. Dr. Oliver Chase Quick was Regius Professor of Divinity in the University of Oxford. His book, *The Christian Sacraments*, first published in 1927, created a sensation as offering a theoretical basis for bringing together episcopal and non-episcopal ministries by supplemental ordination of both.

JERUSALEM

No Politics

The Rt. Rev. Frederick D. Coggan, Archbishop-designate of York, preached at a bilingual service in St. George's Cathedral, Jerusalem, Jordan, on August 13th. Both the Arabic and the English speaking congregations were present.

The archbishop-designate spent three days of last month's trip to the Holy Land in Jordan, during which he paid a visit to King Hussein of Jordan, was given a reception by the Archbishop in Jerusalem, the Most Rev. A. C. MacInnes, and preached at the cathedral. Dr. MacInnes introduced him to the heads of Eastern and Latin Churches, Jordanian government officials, consular representatives, and members of the local community.

In Israel, where he was the guest of the government, Dr. Coggan visited holy places and was received by the Israeli Prime Minister, the Chief Rabbi, and other government officials. He declined to express "any political opinions" regarding Jordanian-Israeli disputes.

NATIONAL COUNCIL

Receipts Down

National Council receipts on missionary quotas from the dioceses and districts of the Church are running behind expectations, according to a report sent from the treasurer's office.

Receipts up to the end of July were \$4,057,841.17, less than half the total of \$8,497,432 pledged for the year. Allowing one month for collection and transmittal, the amount received should have been \$4,248,716.

One month's interest on one-twelfth of the annual receipts amounts to about \$3,000.



In the royal palace: Archbishop Coggan (center) chats with the British chargé d'affaires, Archbishop MacInnes, and King Hussein of Jordan (right).

NEW YORK

Augustinian Festival

St. Augustine's Chapel of Trinity Parish, New York City, celebrated its patronal festival on August 27th and 28th.

Solemn Evensong and Benediction was followed by refreshments and dancing in the rear yard of the church. The next evening, the chapel held a procession to its sister chapel, St. Christopher's, thereby witnessing to the community. After the procession returned to St. Augustine's, a Solemn High Mass was celebrated, and afterward dancing and refreshments again were in order, art and craft work was sold.

TENNESSEE

Giving Devils a Lift

by ISABEL BAUMGARTNER

The Blue Devils of Hume-Fogg High School in Nashville, Tenn., now ride to football practice in a 54-passenger bus owned by St. Andrew's Church, Nashville. The Rev. Donald E. Mowery is

rector of the parish.

The bus replaces an old truck which used to make the daily four-mile round trip — sideboards bulging and tailgate cluttered with dangerously dangling feet.

Athletics and St. Andrew's go together. In 1960, the parish's boxing team won Golden Gloves trophies, and Fr. Mowery was named best Nashville coach. St. Andrew's 1961 softball team won a Church league championship; the priest had a hand in their coaching, too. Now he not only transports the Hume-Fogg footballers, but also gives volunteer assistance to their coach and makes color movies of scrimmages for team study.

One of Fr. Mowery's first moves, when, as a deacon, he came to St. Andrew's in 1956, was to have the building redecorated and both its outside doors painted red. Next he began giving away pencils, balloons, and rulers imprinted with the name of the church, its address, and the hours of daily morning and evening services. All these giveaways bore the slogan, "The church with the red doors." Shortly thereafter, when a neighboring Baptist church painted its doors red, Fr. Mowery promptly added to his slogan, " — which are never locked."

The gray bus — with red doors, of course — was purchased in 1958 shortly before St. Andrew's became a parish. Six specially licensed men in the parish take turns driving it for young people's activities during the week and over a regular route on Sundays carrying parishioners to church.

For the past two football seasons, the bus has safely transported 50 students of nearby Cohn High School to games in the Nashville area, with two of St. Andrew's vestrymen and their wives as chaperones. Cheerleaders aboard make the most of the loudspeaker system under the bus's hood, with a happy uproar.

St. Andrew's "rolling billboard" is well labelled. And its rear emergency door warns, in huge letters, "Drive carefully. You might hit an Episcopalian."

Yea, team! "Devils" behind red doors.

Nashville Tennessean



THE WORLD

Continued from page 12

it affects all of these and also our understanding of Christian faith, we must look for a moment at the way in which our thinking has been and is being changed by industrialization.

If there is one common factor in our thinking in an industrial age, it is its pragmatic character. In industry, our first concern is, "Will it work?" The test which is always final is this test of usefulness. It is not surprising, then, to see a recent emphasis in philosophy that cuts closer to where we all live than that which we usually associate with the work of philosophers. The new trend in philosophy, simply put, is to apply to any and every problem and question this same sort of pragmatic test. If we are concerned about the meaning of a sentence or a word or an expression, we are told that the meaning is nothing more nor less than its use.

When this method of thinking is applied to religious statements, the question of meaning gets a new twist. Such a philosophy is not concerned to wrestle with the question of whether or not God exists. It is concerned, rather, with whether we are really saying anything if we say, "We believe in God." It wants to know what we intend to accomplish or indicate

when we make such a statement. Did we mean, "This world doesn't matter, and we take no stand on any immediate issues, for what counts is literally 'out of this world'?" Or did we mean, "This situation is unjust and I go on record that this man's fight is my fight, too, and I will stand by him in this situation?" The meaning depends on the use, and the use can be seen only in the context, but certainly this sort of thinking brings us back clearly to our starting point. When we talk about use, usefulness, and whether or not something works, we are talking the language of industrialization, the language of this world. This kind of thinking places us squarely in the realm of man.

Ultimate Area of Concern

This is not something which should upset us as Christians. Our most basic conviction as Christians is that the Word of God became flesh for our good, that God's Word, God's whole plan and purpose and His mighty acts for men are to be found in the Man, Jesus Christ. In pragmatic terms, if this means anything in any context, it means surely that, since God has shown us in Jesus Christ that the things of this world and the realm of man and his life and actions are God's most ultimate concerns, then we are to take the world of men and human actions as our ultimate area of concern. It means that we take our stand as men who know no higher concern than man, every man, and that we are glad to be very this-worldly, for Christ's sake.

To place one's highest interest in man is to be humanist. But God's humanism gives us a definition of man that controls and empowers our humanism. That definition or standard is the Man, Jesus Christ, and if we are concerned for human freedom, then we must mean by that the sort of freedom which characterized Him. If we are concerned with our neighbor, then our love for the neighbor is defined by the action of this one Man who died for His enemies.

If we don't mean that, then what earthly meaning could there be to our assertion that this Man Jesus is the Word of God? And if it has no earthly meaning, but only a heavenly one, then we had better give up any thought of being both Christians and men who are responsibly involved in our modern industrial world. But the message of the Apostles and the witness of the saints is that this is exactly the earthly meaning of our Faith.

We do well, therefore, to open our eyes and look with care and interest at the shape and character of this contemporary world. When we think and act and speak as Christians, we may and should do so in a way that makes it clear that we know this world of which and in which we speak and live, and that it is for just this sort of pragmatic, industrial world that there is pragmatic and powerful Good News.

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Sister Superior, St. Mary's School
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BOOKS

Continued from page 5

mary of the needs and opportunities confronting both the Philippine Independent Church and our own Church in the Philippines.

This is not intended to be a technical book for scholars. As in any popular survey, there are a few inaccurate and misleading details. As a stirring and enjoyable account, however, it fills an important need, and the author deserves the Church's gratitude.

It should be pointed out that interest in the Philippines is not just a passing hobby for Bishop Whittemore. As a young man he served there under Bishop Brent. In 1947 he was on the episcopal commission that recommended to our House of Bishops the conferring of the apostolic succession on the Filipino hierarchy. Since his retirement as Bishop of Western Michigan, he has travelled widely in the Philippines to prepare this stimulating book.

H. BOONE PORTER, JR.

NOBODY KNOWS MY NAME. By James Baldwin. New York: Dial Press. Pp. 241. \$4.50.

This is a book about one man's search for meaning and truth. The man happens to be a Negro. He has experienced painfully the "evasion of the Negro's humanity" by white men. His own struggle to come to know himself — and accept himself — as a person instead of

simply as a Negro, is a theme underlying the whole work.

James Baldwin has emerged as one of the truly promising younger American writers. His two novels have received critical acclaim; his earlier *Notes of a Native Son* seemed to many to be the best book written to date about what it means to be an American Negro.

"Negroes want to be treated like men: a perfectly straightforward statement, containing only seven words," he writes in his new book.

"People who have mastered Kant, Hegel, Shakespeare, Marx, Freud, and the Bible find this statement utterly impenetrable. The idea seems to threaten profound, barely conscious assumptions. A kind of panic paralyzes their features, as though they found themselves trapped on the edge of a steep place. I once tried to describe to a very well-known American intellectual the conditions among Negroes in the south. My recital disturbed him and made him indignant; and he asked me in perfect innocence, 'Why don't all the Negroes in the south move north?' I tried to explain what has happened, unfailingly, whenever a significant body of Negroes moves north. They do not escape Jim Crow; they merely encounter another, not-less-deadly variety. They do not move to Chicago, they move to the South Side; they do not move to New York, they move to Harlem. The pressure within the ghetto causes the ghetto walls to expand, and this expansion is always violent."

What he has written about the late Richard Wright is profoundly moving. He is an excellent reporter when he describes Ingmar Bergman and devastatingly self-honest when he discusses his rela-

tionship with Norman Mailer. He ranges, in this book of essays, over a complex series of persons, events, and themes. The book is significant because the author is significant and, increasingly, this kind of symbol identification has entered into every phase of literary, theological, and cultural analysis. Fortunately, the book transcends such symbol identification; it is most important because it is a good book, startlingly relevant, unsparingly honest, and possessing deep insights which occasionally, as one turns sudden corners or pages, may be blinding in their intensity and revelation.

MALCOLM BOYD

Books Received

CONGO CRISIS AND CHRISTIAN MISSION. By Robert G. Nelson. Bethany Press. Pp. 112. Paper, \$1.50; cloth, \$2.50.

CHINA DOCTOR. The Life Story of Harry Willis Miller. By Raymond S. Moore. Harpers. Pp. xiv, 215. \$3.95.

THE BOLD BRAHMINS. New England's War Against Slavery: 1831-1863. By Lawrence Lader. Illustrated. Dutton. Pp. 318. \$5.

THE GOSPELS TRANSLATED INTO MODERN ENGLISH. By J. B. Phillips. Macmillan. Pp. ix, 252. Paper, \$1.25. (Corrected, 12th printing, 1957, now in paperback form.)

UNDERSTANDING THE BOOKS OF THE NEW TESTAMENT. A Guide to Bible Study for Laymen. Edited by Patrick H. Carmichael. John Knox Press. Pp. 224. Paper, \$1.95. (Originally published 1952; revised edition, "Alethia Paperbacks," 1961.)

THE SERMON ON THE MOUNT and Its Meaning for Today. By Ernest Trice Thompson. John Knox Press. Pp. 128. Paper, \$1.45. (Originally published 1946; revised edition, "Alethia Paperbacks," 1961.)

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

OUT-OF-PRINT fiction, non-fiction located. Long-Lost Books, Box 138, Cambridge 38, Mass.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

COAT OF ARMS

EPISCOPAL CHURCH HERALDRY. \$2.00. Family Arms searched. Heraldist, 2101 Eastern Avenue, Cincinnati 2, Ohio.

LIBRARIES

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HOUSEMOTHER needed in Church boarding school in the middle west. Reply Box K-626.*

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VICAR, age 35, single, Prayer Book Catholic, desires assistantship in growing parish. Reply Box F-648.*

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COME TO COSTA RICA. Build and live for 60% of United States cost. Incomparable climate, many advantages, retiree community. Escazu Community Association, Box 2445, San José, Costa Rica.

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LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

*In care of **The Living Church**, Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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THE LIVING CHURCH

The Living Church

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 24

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

ALL COLLEGES IN ALBANY, N. Y.

ST. ANDREW'S
Main & Madison Aves., Albany, N. Y.
Rev. Ralph M. Carmichael, r

ALL COLLEGES IN TROY, N. Y.

ST. PAUL'S Third & State Sts., Troy, N. Y.
Rev. Frederick E. Thalmann, r

CLARKSON COLLEGE Potsdam, N. Y.
NEW YORK STATE TEACHERS COLLEGE
Potsdam, N. Y.

TRINITY Potsdam, N. Y.
Rev. James Pennock, r

**INSTITUTE OF AGRICULTURE
AND HOME ECONOMICS, Cobleskill, N.Y.**
GRACE CHURCH Cobleskill
Rev. Walter Reid

N. Y. STATE AGRICULTURAL AND TECHNICAL INSTITUTE, Delhi, N. Y.

ST. JOHN'S Delhi
Rev. Wm. O. Homer

PAUL SMITH'S COLLEGE, Paul Smiths, N.Y.
ST. THOMAS Tupper Lake
Rev. Michael Kundrat

SKIDMORE COLLEGE, Saratoga Springs, N.Y.
BETHESDA Saratoga Springs, N. Y.
Rev. W. Benjamin Holmes, r

STATE TEACHERS COLLEGE, Oneonta, N.Y.
ST. JAMES' Oneonta, N. Y.
Rev. Richard H. Frye

STATE TEACHERS COLLEGE Plattsburgh, N. Y.

TRINITY Plattsburgh, N. Y.
Rev. Richard K. Janke, r

ST. LAWRENCE UNIVERSITY, Canton, N.Y.
**N. Y. STATE AGRICULTURAL AND
TECHNICAL INSTITUTE** Canton, N. Y.

GRACE CHURCH Canton, N. Y.
Rev. Robert D. Keel

UNION COLLEGE Schenectady, N. Y.

ST. GEORGE'S No. Ferry St., Schenectady, N. Y.
Rev. Darwin Kirby, r

DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

UNIVERSITY OF COLORADO, Boulder, Colo.

ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES

CALVARY CHURCH Golden, Colo.
1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r

Sun & daily Eucharist

COLORADO STATE COLLEGE, Greeley, Colo.

THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F.
King, ass't.
Daily Eucharist, in term; chaplaincy

COLORADO STATE UNIVERSITY

ST. PAUL'S HOUSE Ft. Collins, Colo.
Laurel & Whitcomb Sts.
Rev. C. F. Coverley, chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO WOMAN'S COLLEGE

ST. LUKE'S CHURCH Denver, Colo.
13th & Poplar
Rev. R. Dudley Bruce, r; Rev. James W. Brock, c.
Midweek Eucharist, on campus, in term. Canterbury activities

UNIVERSITY OF DENVER Denver, Colo.

THE UNIVERSITY CHAPEL
Rev. John R. Kuenneth, chap.
Wed Eucharist, in term; The Canterbury Lectures
thrice a year

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver 3, Colo.

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for
School & Hospital

PUEBLO JUNIOR COLLEGE Pueblo, Colo.

CHAPEL OF ST. PETER THE APOSTLE
3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY

ST. MICHAEL'S CHAPEL Colorado Springs, Colo.
Rev. Desmond O'Connell, vicar
Sun, Eucharist on campus; Buses to Grace Church,
Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE, Gunnison, Colo.

CHURCH OF THE GOOD SAMARITAN
307 West Virginia Ave.
Rev. Jack A. Bates, v

DEPARTMENT OF COLLEGE WORK DIOCESE OF WESTERN MICHIGAN

ALBION COLLEGE Albion, Mich.

ST. JAMES 116 W. Erie
Rev. R.. McDougall, r and chap.

CENTRAL MICHIGAN UNIVERSITY

ST. JOHN'S Mt. Pleasant, Mich.
200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

FERRIS INSTITUTE Big Rapids, Mich.

ST. ANDREWS 323 State St.
Rev. Kenneth G. Davis, r and chap.
Sun 8, 9, 11; HD 7; Canterbury 5:30

GRAND RAPIDS JUNIOR COLLEGE

CALVIN COLLEGE Grand Rapids, Mich.
ST. MARK'S CATHEDRAL 134 N. Division
Very Rev. G. D. Hardman, dean

HOPE COLLEGE Holland, Mich.

GRACE CHURCH 555 Michigan Ave.
Rev. W. C. Warner, r

OLIVET COLLEGE Marshall, Mich.

TRINITY Mansion at Jefferson Sts.
Rev. T. F. Frisby, r

WESTERN MICHIGAN UNIVERSITY

KALAMAZOO COLLEGE
BRONSON SCHOOL OF NURSING Kalamazoo, Mich.
ST. LUKE'S 247 W. Lovell St.
Rev. J. C. Holt, r; Rev. H. F. Nelson, Jr., dio col chap.
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;
Wed, Thurs 7 HC on campuses



Your financial contribution will assist pioneering, experimental, and advance projects on the campus if sent to:

THE CHURCH SOCIETY FOR COLLEGE WORK

3515 Woodley Road, N.W.
Washington 16, D. C.

OTHER COLLEGES IN ALPHABETICAL ORDER

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

CHURCH OF THE GOOD SHEPHERD
Lancaster and Montrose Avenues Rosemont, Pa.
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY

ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

CARLETON and ST. OLAF COLLEGES

ALL SAINTS Northfield, Minn.
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3rd HC)

CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY

Cleveland, Ohio
Rev. George Lee, chap.
Offices: Student Christian Union and Emmanuel
Church, Cleveland

CAZENOVIA COLLEGE Cazenovia, N. Y.

ST. PETER'S Cazenovia
Rev. Stuart F. Gast, r & chap.
Sun 8, 9:30, 11

COLUMBIA-BARNARD

ST. PAUL'S CHAPEL on campus New York, N. Y.
Rev. John M. Krumm, Ph.D., Chaplain of the
University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri;
Canterbury Assoc Wed 5

CORNELL MEDICAL SCHOOL, ROCKEFELLER INSTITUTE NEW YORK HOSPITAL SCHOOL OF NURSING, FINCH

(Studio Club; East End Hotel)
EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev.
Carleton J. Sweetser
Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

CORNELL UNIVERSITY Ithaca, N. Y.

Rev. R. B. Stott, Rev. C. S. Tyler, chaplains
Sun 9:30, 12 HC; Mon, Wed, Fri 12 HC; Tues,
Thurs 4:45 HC

EAST TENNESSEE STATE COLLEGE

JOHNSON CITY 807 Lake St.
Rev. Albert N. Minor, chap.
Sun 9, 10:45; Tues 4:30; Wed 12:15; Fri 7

GEORGIA TECH and AGNES SCOTT COLLEGE

ALL SAINTS Atlanta, Ga.
Rev. Frank M. Ross, r; Rev. J. M. Coleman, college
chap.
Sun 8, 9:15, 11, 7; Canterbury 6

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

GOUCHER COLLEGE and STATE TEACHERS COLLEGE, Towson, Md.
TRINITY 120 Allegheny Ave., Towson, Md.
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.
 Sun 8, 9:45, 11; Thurs-10:30

HARVARD, RADCLIFFE, M.I.T.

CHRIST CHURCH Cambridge, Mass.
 Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
 Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES

ST. JOHN'S CHAPEL Geneva, N. Y.
 Rev. David A. Crump, chaplain
 Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc.
 Fri 5

HOWARD UNIVERSITY

CANTERBURY HOUSE
 2333 First St., N.W., Washington, D. C.
 Rev. H. Albion Ferrell, chap.
 HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30
 Canterbury Assoc.

UNIVERSITY OF ILLINOIS

ST. JOHN THE DIVINE Champaign-Urbana
 Rev. F. S. Arvedson, chap.
 Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

UNIVERSITY OF KENTUCKY

ST. AUGUSTINE'S CHAPEL Lexington, Ky.
 Sun 8, 10:30, 8; Weekdays 7:30, 5

KENYON COLLEGE

HOLY SPIRIT Gambier, Ohio
 Rev. Richard F. Hettlinger, chaplain

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

ST. ANNE'S Merrimack St., Lowell, Mass.
 Rev. Francis B. Downs, r;
 Rev. H. H. Choquette, ass't.
 Sun 8, 9:15, 11

MICHIGAN COLLEGE OF MINING and TECHNOLOGY

TRINITY Houghton, Mich.
 Rev. Herman Page, r
 Sun 8 & 10:30; Canterbury House 9:15

UNIVERSITY OF MICHIGAN

ST. ANDREW'S, 306 N. Division, Ann Arbor, Mich.
 Rev. Edward A. Roth, chap.;
 Robert H. Hauert, assoc.
 Sun 8, 9, 11, 7; Tues 9:15; Wed 7; Fri 12:10

MOUNT HOLYOKE COLLEGE

ALL SAINTS' South Hadley, Mass.
 Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,
 Lawrence House, Fri 5:30

UNIVERSITY OF NEVADA, Reno Campus

ST. STEPHEN'S E. 8th at N. Center
 Sun H Eu 8, 10:30, 5; Wed 9:30; HD 7, 9:30
 and as announced.

UNIVERSITY OF NORTH CAROLINA

CHAPEL OF THE CROSS Chapel Hill, N. C.
 304 E Franklin St.
 Rev. T. R. Thrasher, r; Rev. J. A. Viversette, Jr.,
 chap.
 Sun 7:30, 9, 11; Wed and HD 7, 10, 5:30;
 Canterbury Sun 6

OHIO STATE UNIVERSITY

ST. STEPHEN'S Columbus, Ohio
 Rev. Jonathan Mitchell; Rev. George Ross; Rev.
 Gordon Dean
 Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

OHIO UNIVERSITY

GOOD SHEPHERD Athens, Ohio
 Rev. Frederick Wells
 64 University Terrace
 Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

PATERSON STATE TEACHERS' COLLEGE

ST. MARY'S MEMORIAL Haledon, N. J.
 447 Belmont Ave.
 Rev. Harris E. Baldwin, Jr.
 Sun 8, 9:45, 11

RICE UNIVERSITY TEXAS MEDICAL CENTER

COLLEGIATE CHAPEL OF ST BEDE, Houston, Texas
 Autry House, 6265 So. Main
 Rev. Lane Denson, chaplain
 Sun HC 10; Wed HC 7; Mon thru Fri 5:15

ROLLINS COLLEGE

ALL SAINTS' Winter Park, Fla.
 Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.
 Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

RUTGERS UNIVERSITY

CANTERBURY HOUSE New Brunswick, N. J.
 5 Mine St.
 Rev. Clarence A. Lambelet, Episcopal chap.
 Sun 6; Tues & Thurs 7

SAN JOSE STATE COLLEGE

SAN JOSE CITY COLLEGE
TRINITY 81 N. 2nd St., San Jose, Calif.
 Sun 8, 9:25, 11
 Christian Center 300 So. 10th St.

SOUTHERN ILLINOIS UNIVERSITY

ST. ANDREW'S Carbondale, Ill.
 Rev. W. J. Harris, r; Rev. D. L. Bell, asst.
 Sun 8, 10:30, Canterbury 6; EP daily 5:15; Wed
 HC 7; Fri HC 10

TEXAS A. AND I. COLLEGE

EPIPHANY & CAMPUS CHRISTIAN FELLOWSHIP Kingsville
 Rev. C. C. Covington, r & chap.

UNIVERSITY OF TEXAS

ALL SAINTS' Austin, Texas
 Rev. H. G. Secker, r; Rev. Gerhard D. Linz, chap.
 Sun 8, 9:15, 11, 6 Canterbury; Daily 7:05, 5

TULANE UNIVERSITY NEWCOMB COLLEGE

CHAPEL OF THE HOLY SPIRIT New Orleans, La.
 1100 Broadway
 Rev. W. Donald George, chap.; Rev. Wayne S.
 Shipley, ass't. chap.
 Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,
 Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-
 bury Forum Wed 6

UPSALA COLLEGE

ST. PAUL'S East Orange, N. J.
 Rev. George L. Grambs, r
 Prospect & Renshaw
 Sun 8, 9:15, 11; Canterbury Mon 5:45

UNIVERSITY OF VERMONT

ST. PAUL'S Burlington, Vt.
 Rev. Robert S. Kerr, r; Rev. Donald E. Boyer, chap.
 Sun 7:30, 9:30, 11:15; Wed 7 HC Univ. Chapel

WESLEYAN UNIVERSITY

HOLY TRINITY Middletown, Conn.
 Rev. Joseph C. Harvey, r
 Sun 8 & 10

WHITMAN COLLEGE

ST. PAUL'S Walla Walla, Wash.
 Rev. D. S. Alkins, r; Rev. S. A. Watson, c
 Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11;
 Daily (Mon thru Fri) 8:45

UNIVERSITY OF WISCONSIN

ST. FRANCIS' HOUSE Madison, Wis.
 Rev. Gerald White
 1001 University Ave.
 Sun & daily worship; full-time chaplain and
 Canterbury program

UNIVERSITY OF WISCONSIN, Milwaukee

EPISCOPAL CAMPUS RECTORY, 3216 N. Downer
 Rev. James Dyar Moffett, chaplain
 Open Daily 7-10

YALE UNIVERSITY

EPISCOPAL CHURCH at Yale New Haven, Conn.
 Office: 29 Vanderbilt Hall; Mailing address: 1955
 Yale Station
 Rev. Kenneth R. Coleman, chap.; Rev. Jacques P.
 Bossiere, ass't. chap.
 Sun MP & HC 9:45; Wed HC 7:30; HD EP &
 HC 5; Daily MP 11:15. All Services are in Dwight
 Memorial Chapel.

This Directory is published in all January
 and September issues. Write Advertising
 Manager for details.

PEOPLE and places

Appointments Accepted

The Rev. Raymond Atlee, formerly rector of All Saints' Church, Sunderland, Md., will on October 1 become assistant at St. Timothy's Church, Catonsville, Md.

The Rev. Frederick Hills Avery, formerly rector of St. Luke's Church, Vancouver, Wash., is now vicar of St. Barnabas' Church, Bainbridge Island, Wash. Address: Box 207.

The Rev. Frank D. Baker, formerly assistant at St. Michael's on the Heights, Worcester, Mass., is now rector of St. Luke's Church, Hudson, Mass.

The Rev. F. Kenneth Barta, formerly vicar of Immanuel Church, El Monte, Calif., is now rector of Trinity Church, Fillmore, Calif. Address: Box 361.

The Rev. David H. Benson, formerly vicar of churches at Sauk Centre and Paynesville, Minn., is now associate rector at the Church of St. John the Evangelist, St. Paul, Minn.

The Rev. Guy Harry Butler, formerly curate at St. Stephen's Cathedral, Harrisburg, Pa., is now vicar at St. Alban's Chapel, Salisbury Parish, Salisbury, Md. Fr. Butler was married in February to the former Joanna Gehr Van Horn.

The Rev. Bruce H. Campbell, formerly vicar of churches at Mansfield and Blossburg, Pa., is now in charge of St. Mark's Church, Groveton, Alexandria, Va. Address: 209 Martha Washington St., Alexandria.

The Rev. Leslie Dunton, formerly rector of Emmanuel Church, Coos Bay, Ore., is now chaplain for Oregon State University, Corvallis, Ore., and executive director of the department of Christian social relations of the diocese of Oregon. Address: Box 132, Corvallis, Ore.

The diocese recently purchased a new home for the chaplain at Oregon State University and liquidated the mortgage on Canterbury House with funds from the diocesan development fund. (The institution should not be confused with the University of Oregon at Eugene, where the Rev. Robert Ellis is still chaplain.)

The Rev. D. Allan Easton is now rector of St. Paul's Church, Wood-Ridge, N. J. Fr. Easton, author, lecturer, and traveler, is a former Presbyterian minister, ordained to the priesthood in England in 1959. He recently served as assistant at Christ Church, Hackensack, N. J.

The Rev. Oscar B. Eddleton, formerly assistant at the Church of the Good Shepherd, Raleigh, N. C., is now rector of Varina Parish in the diocese of Virginia. Address: Box 318-A, RFD 5, Richmond, Va.

The Rev. Kendall Edkins, formerly assistant rector at Calvary Church, New York City, and chaplain of Calvary House, will on October 1 become rector of Holy Trinity Church, Hillsdale, N. J. Address: 88 Trinity Pl.

The Rev. A. Gordon Fischer, formerly rector of St. John's Parish, Kingsville, Md., will on October

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

September

17. Oxford, England
18. Panama Canal Zone
19. Pennsylvania, U.S.A.
20. Perth, Australia
21. Peterborough, England
22. The Philippines, Pacific
23. Pittsburgh, U.S.A.

become rector of All Hallows' Parish, Davidsonville, Md.

The Rev. William S. Glazier, II, formerly in charge of St. Paul's Church, Windham, Conn., is now assistant at Grace Church, 802 Broadway, New York 3, N. Y.

The Rev. George H. Harris, formerly in charge of the Hyde County Mission of the diocese of East Carolina, serving St. George's Church, Lake Landing, Engelhard, N. C., is now rector of Holy Cross Church, Aurora, N. C.

The Rev. J. Gardner Hodder, formerly rector of the Church of the Holy Comforter, Drexel Hill, Pa., is now chaplain at the Episcopal Academy, Philadelphia, Pa.

The Rev. A. M. Holloway, formerly rector of Trinity Church, Oxford, Philadelphia, is now assistant at St. Luke's Parish, Noroton, Darien, Conn. Address: Box 65, Noroton.

The Rev. Richard K. Janke, formerly rector of St. Mark's Church, Hoosick Falls, N. Y., is now rector of Trinity Church, Plattsburgh, N. Y.

The Rev. William J. Matthers, formerly rector of St. Philip's Church, Norwood, N. Y., is now rector of Zion Church, Morris, N. Y.

The Rev. Alfred E. Persons, formerly assistant at St. Luke's Church, Darien, Conn., is now director of the department of Christian education of the diocese of Texas.

About two years ago the Rev. Mr. Persons was an associate secretary of the leadership training division of the National Council's Department of Christian education. At that time he served as consultant to the Texas department of Christian education.

The Rev. Frank D. Price, formerly assistant at St. Andrew's Church, Dayton, Ohio, is now rector of the Church of the Holy Communion, Rock Springs, Wyo. Address: 1702 Edgar St.

The Rev. J. Marshall Roberts, formerly curate at St. John's Parish, Oklahoma City, Okla., is now chaplain at Darrow School, New Lebanon, N. Y.

The Rev. John Leslie Rossner, formerly curate at Trinity Church, Newport, R. I., is now part-time assistant priest on the staff of the Church of the Transfiguration, New York (the Little Church Around the Corner). He may be addressed at GTS, 175 Ninth Ave., New York 11, where he will be in residence.

The Rev. Robert Scoon, formerly rector of Trinity Church, Warton, Ont., is now on the faculty of Bloomfield College, Bloomfield, N. J., and is doing supply work in the diocese of Newark. (He is a native of Cleveland and was ordained in 1956 in the diocese of Huron.)

The Rev. Norman A. Sieme, formerly curate at the Church of the Advent, Kenmore, N. Y., is now rector of St. Mary's Church, Springfield Center, N. Y.

The Rev. Peter Tonella, formerly in charge of the Church of the Nativity, Star Lake, N. Y., and St. Augustine's, Hermon, is now serving the church at Middleville-Fairfield, N. Y., Trinity and St. Michael's.

The Rev. John H. Van Brederode, who was recently ordained deacon, has since the middle of June been curate at St. Timothy's Church, Catonsville, Md.

The Rev. William H. West, formerly serving at Trinity Church and St. Michael's, Middleville-Fairfield, N. Y., is now vicar at St. Peter's Church, Brushton, and St. Paul's, Fort Covington, N. Y.

The Rev. Charles E. Wiant, formerly rector of Grace Church, Elkins, W. Va., is now assistant to the chaplain at the Episcopal Academy in Philadelphia. Address: Remington Rd. at Dover, Penn Wynne, Philadelphia 31.

The Rev. Glen P. Williams, formerly chaplain at the Kemper School, Boonville, Mo., is now headmaster of Trinity Parochial School, Baton Rouge, La. Address: 3600 Morning Glory.

The Rev. Robert W. Withington, rural dean of the Mohawk and rector of St. Augustine's Church, Lion, N. Y., is now also in charge of St. Alban's Church, Frankfurt. (The Rev. John L. Wolff, rector of Grace Church, Mohawk, N. Y., was formerly in charge of St. Alban's.)

Armed Forces

The Rev. Alston R. Chace, formerly curate at Christ Church, Fitchburg, Mass., is now a chaplain with the rank of Captain in the U.S. Air Force. He is attending the chaplains' school at Lackland Air Force Base. Address: Box 1544, Lackland AFB, Texas.

Chaplain Gordon Hutchins, Jr. has been promoted to the rank of Lieutenant Colonel, USA. Address as before: Post Chapel, USMA, West Point, N. Y.

Depositions

John Stiles Talbot was deposed on August 3 by Bishop Hubbard of Spokane, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the council of advice; renunciation of the ministry; action taken for causes not affecting moral character.

Births

The Rev. George V. Johnson, Jr. and Mrs. Johnson announce the birth of a son, Timothy Walker, on July 19. Timothy has a one-year-old brother, G. Michael. The Johnsons are connected with the Mobile Chapel of the diocese of Upper South Carolina and make their home at 1707 Maplewood Dr., Columbia.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Aubrey Henry Derby, retired priest of the diocese of Newark, died on August 20th, at Beaverville, N. Y.

Fr. Derby was graduated in 1901 from Trinity College with a B.A. degree, and in 1904 from the General Theological Seminary with a B.D. degree. In 1905, he was ordained to the priesthood. He assisted in Brooklyn parishes before becoming rec-

tor of All Saints' Church in Leonia, N. J., in 1907 remaining until 1925. From 1925 until 1941 he was rector of the Church of the Good Shepherd, Hamburg, N. J. The next year he served as priest-in-charge of St. Martin's Church, Maywood, and St. Luke's Church, Dumont, N. J. He was priest-in-charge of two Paterson, N. J., churches, St. Luke's and St. Mark's, from 1942 until 1956, when he retired. He had since been doing supply work in the diocese.

Fr. Derby once directed *Ruth*, a motion picture produced by the Edison Co.

Surviving him are his second wife, Helen Pierpont Derby, and two daughters by his first wife, who died.

Maude Bethune Tompkins Kirby-Smith, resident of Sewanee, Tenn., since 1906, and wife of Dr. Reynold Marvin Kirby-Smith, died July 31st at Nashville, Tenn.

Mrs. Kirby-Smith was born in Wessington, Tenn., in 1882. She was educated in Baltimore at Madame LeFebvre's School, and in France. She had been president of St. Augustine's Guild, the altar guild which serves All Saints' and St. Augustine's Churches at the University of the South. Her husband, the last surviving son of a Confed-



erate general, was health officer of the university for 40 years, and chief of staff at Emerald-Hodgson Hospital at Sewanee.

Besides her husband, Mrs. Kirby-Smith is survived by four sons, two daughters, 15 grandchildren, two sisters, and two brothers.

DIRECTORY OF CHURCH SERVICES DURING GENERAL CONVENTION

DETROIT, MICH.

ST. PAUL'S CATHEDRAL
4800 Woodward Ave. at Hancock
Sun HC 8, 9, MP 11 (HC 1S)
Daily MP 9; HC Wed noon

ST. ANDREW'S MEMORIAL Fourth & Putnam
Rev. R. L. Miller, r
Sun 8, HC 11, MP (HC 1S)

CHRIST CHURCH 960 E. Jefferson
Oldest religious site in the city.
Rev. William B. Sperry, r
Sun HC 8, 9 (Cho, followed by breakfast) 11 MP.
Preacher Sept. 17, Rt. Rev. H. I. Louttit, So. Fla.;
Sept. 24, Dr. C. D. Kean, Washington, D. C. During
Convention Mon thru Fri HC daily 7:30. 12:15
Organ Recital and Int. Sandwich lunch available.
Tour of church, parish house and rectory (Sibley
House), the oldest house in Detroit.

ST. COLUMBA 1021 Manistique
Sun HC 7:30, MP & Ch S 9:15, MP 11; Wed HC 10

EMMANUEL
18430 John R. St., bet McNichols Rd. & 7 Mile
Rev. Charles Abele
Sun: HC 8, 9:15, 11

ST. JOHN'S Woodward and Vernor Highway
Sun HC 8, MP 11; HC Daily 7:30

ST. JOSEPH'S Woodward and Holbrook Ave.
Rev. Jos. S. Dickson, r; Rev. F. J. Haines, c
Sun: HC 8, MP & Ser 11
Outstanding Convention Speakers. Welcome.

MARINERS' On the Civic Center
Rev. Elmer B. Usher, r
Sun: 7:30 Radio, HC 8, MP & Ser 11, EP 5:15;
Wkdays: MP 7:15, HC 7:30, 8:30, 9:30, Noon
addresses at 12:10, EP 5:15

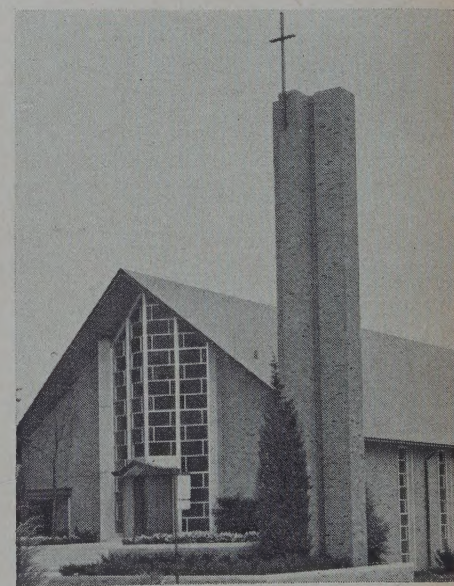
MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John G. Dahl, r
Sun: 8 (Low), 11 (High)

ST. PAUL'S MEMORIAL
Hubbell & Grand River Avenues
Rev. C. B. W. Maddock
Sun 8 HC, 9:15 & 11 MP; Tues 7:15 HC; Wed
10:30 HC

ST. PHILIP'S & ST. STEPHEN'S
14225 Frankfort Ave.
Rev. Wilfrid Holmes-Walker
8 HC, 9:15 MP, 11 MP

TRINITY Trumbull at Myrtle
Downtown, 1 blk. S. of Grand River
Sun HC 8:30, MP 11, 1S HC 11; Tues HC 10

WINDSOR, ONTARIO, CANADA
ALL SAINTS' City Hall Sq.
Sun HC 8, 9:15 & 11 (1st, 3rd), MP 11 (2nd, 4th),
EP 7. Daily Celebration 7 (Sun 8) during General
Convention.



ST. PAUL'S MEMORIAL CHURCH
DETROIT, MICH.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

ANSONIA, CONN.

CHRIST CHURCH 56 South Cliff St.
Ven G. Ross Morrell, r
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;
HD & Wed 7:15 & 9:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: Low Mass 7, 8, 9; Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 10 Sung, other services as announced

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



NEW YORK, N. Y. (Cont'd)

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

Rev. Paul C. Weed, Jr., v 487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11, (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri
4:30, Sat 12

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d, r, e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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